

Evangelical Christendom

"**Unum
Corpus
sumus
in Christo.**"

Jan.-Feb., 1935

The Old Testament and Recent Discoveries

Even Bible-lovers hardly realise how far recent research, especially within the last decade, has confirmed the accuracy of the Old Testament. Many are not troubled with any doubts on the subject at all. For them the Bible is the Word of God, and that is enough. And most Bible readers

are far more concerned with the Eternal Truth therein revealed, than with the form and manner of that revelation. The present generation does not worry about the critical theories of the past, though these have left in some quarters an uneasy suspicion as to some of the details of Holy Writ. The names of learned men of former times who have elaborated theories on the construction of the Pentateuch are still quoted, and any one who does not accept blindly what they called "the assured results of modern scholarship" is looked upon as considerably behind the times. Unfortunately for much of that scholarship, it now turns out to be itself not quite modern enough. It needs to be brought up to date in the light of the increase of knowledge during the last eight years. This is what these two volumes* achieve. To a large extent they cover the same ground, though from different angles. And both authors reach the same conclusion, the Bible is accurate, the Bible is true.

Dr. A. S. Yahuda is recognised as an accomplished linguist. He knows Hebrew, Egyptian in various forms, and half-a-dozen more languages of the neighbouring countries. The main thesis of his book is stated in the sub-title, "the stories of Joseph, the Exodus and Genesis illustrated and confirmed by the Egyptian monuments and language." He starts with the hypothesis that if the Bible stories of the Patriarchs and the Exodus are correct, and if the Pentateuch originated in the Exodus period, it should be possible to discover in the Hebrew text strong traces of the languages and of the lands in which these wanderers dwelt, especially of Assyria, Babylon, and Egypt. Others had made similar investigations before. But none have collected so many instances of such traces in the Pentateuch. In particular, as a result of a patient and careful scrutiny, he is able to show that the Egyptian element is really greater than that of Assyria and Babylon all through the narratives. To any one who accepts the authenticity of the Joseph and Exodus records, and remembers the long sojourn of the people in Egypt, this is only what would be expected in those chapters. But now it has been abundantly proved. Moreover Dr. Yahuda shows how even in the Biblical stories of Creation and of the Flood, where critics held that the myths of the East had largely coloured, if they did not invent, many of the details, the evidence now adduced, the use of distinctly Egyptian words and phrases, reveals that the influence of this country on the records is far more extensive than was formerly supposed.

Sir Charles Marston is the practised archaeologist, well known as a member of the Palestine Exploration Fund, still actively engaged in these excavations. He is inti-

* THE ACCURACY OF THE BIBLE, Dr. A. S. Yahuda, Heinemann, 10s. 6d.
THE BIBLE IS TRUE, Sir Charles Marston, Eyre & Spottiswoode, 7s. 6d.

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mately acquainted with the researches at old Jericho by Professor Garstang, and at old Gaza, once a great seaport, where Sir Flinders Petrie has found ruins of houses of 3000 B.C. which even contained baths. He is in close touch with Dr. Langdon who is working at Kish in Babylonia, as well as with Mr. Leonard Wooley to whom we owe the remarkable discoveries at Ur in Mesopotamia. Two other names not so generally known have to be added to this list of places which have yielded within the last few years marvellous confirmation of the accuracy of the Bible. They are Tell Duweir in South Palestine, believed to be the site of ancient Lachish, and Ras Shamra in North Syria opposite Cyprus, where a whole library of tablets in various scripts have been discovered within the last three or four years. Tell Duweir takes us back to about 4000 B.C. At Ras Shamra tablets have been found which are contemporary with Joshua. Broken pottery, tablets, scarabs all make their contribution, revealing important pieces of history, and confirming over and over again Bible statements which were seriously questioned, if not utterly denied, by the critics of an earlier day. But it is not merely the contents of these finds which are informative, though several Ras Shamra tablets have already revealed descriptions of a worship which contains a series of remarkable similarities with Mosaic ritual and ceremonies. It is the fact that there has now been brought to light ancient Hebrew alphabetical writing actually going back to a period shortly after the death of Moses. The tablets from the temple library at Ras Shamra contain texts in various scripts, cuneiform, the conventional Babylonian and Sumerian. But in addition there is writing in what has been claimed to be archaic Hebrew script with an alphabet of 27 characters. These tablets are now being deciphered in Paris. There is little doubt that some of them must have been written about 1400—1350 B.C. Then at Tell Duweir there has been

brought to light a ewer with a few characters of an alphabetical script which, it is claimed, must have been in use in Palestine within a century of Joshua.

Now the importance of all this is far reaching. For one of the assumptions of those who deny the Mosaic authorship of the Pentateuch has been that the Israelites then knew no writing. It was conceded that parts at least of the early stories may have long existed in some oral form, but they were never written down till the 8th or 9th, some said the 6th century B.C., for the people had no form of script. Even then the records were supposed to have been committed to writing in the period of the exile, away in time and space from the scenes they describe. And now come tablets, pieces of old jars, actual writing upsetting all these grand theories.

And those old patriarchs, too, were pictured as children of a dim and uncivilised past. Abraham, if he ever existed, knew nothing of culture, and the people he led was a rabble. Yet to-day many of us in London have actually seen crowns and ornaments, the remains of thrones and chariots, pieces of art which few craftsmen of the present day could hope to excel, dug up at Ur and carrying us back 1000 years before Abraham. Certainly the people of that age were not ignorant of some of the highest arts and culture.

But these and the more recent finds described by our authors add much more to our information. For example they show that Semitic thought, even at that early period, was at its best monotheistic, not polytheistic, exactly as the early chapters of the Bible testify. They reveal in strata of clean water-washed sand, both at Ur and at Kish, what Mr. Wooley can only describe as evidence of the flood of Noah. They tell us much more about the patriarchs and Abraham. A ram caught in a thicket is actually found as an ornament in one of the royal

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tombs at Ur. A clay prism, now in Oxford, which was written near Ur when Abraham was still alive, contains the names of eight kings, names which correspond with those mentioned in Genesis V. The potsherds and tablets picture a fertile and well populated Canaan when Abraham came into the country. We now know far more of the Hittites from whom he bought the ground at Machpelah. Even Melchizedek is now more than a name. The ancient Jebusite city, over which he ruled, was uncovered in 1924-7; and the Tel el Amarna tablets found in Egypt in 1887, written 700 years after his time, contain the very phrase "without father, without mother."

Dr. Yahuda's section on the Joseph narrative is of particular interest, for he shows how accurate down to the minutest detail is the Bible story. He gives many illustrations of Egyptian words and phrases and habits, and has no hesitation in concluding that the record must have been written shortly after the time the incidents took place. Here is Egyptian atmosphere, Egyptian colouring, Egyptian life.

Then we come to the Exodus. Moses is graphically pictured for us. After weighing the evidence, Sir Charles Marston thinks that the princess who found the ark of bulrushes most probably was Hatshepsut of whom Egyptian monuments now available speak in high praise. Her nephew Thotmes III., who died in 1447 (a monument of him, Cleopatra's Needle, stands on our own Embankment) was the Pharaoh of the oppression. But even more interesting is the find, by Sir Flinders Petrie in 1904-5, of a temple in the Sinaitic Peninsula with which this very princess was connected. It was dedicated to the worship of Serabit, and the remarkable fact has been disclosed that that worship was not Egyptian but Semitic. Gifts from Hatshepsut have been found there, and a green sphinx, presented by Pharaoh,

on which there is carved alphabetical writing dating from the time of Moses, or perhaps earlier. The interesting conjecture has been made that this may even be the spot "three days' journey in the wilderness" mentioned by Moses in his request to Pharaoh.

On the long disputed question as to who was the Pharaoh of the Exodus, much light has been thrown by the excavations made at old Jericho during the last five years. Many of our readers will remember the interesting articles on these researches which appeared in 1933 in our daily newspapers. The details of the Book of Joshua have been abundantly confirmed. The enormous walls, there were two of them, an inner and an outer, with houses built astride them as Rahab's was, were actually found to have fallen outwards. The city most certainly had been burned. Amid the charred ruins were found great quantities of pottery, jars, vases, 80 scarabs containing names of reigning Pharaohs, and many written tablets. By comparing these with the finds in neighbouring tombs, Dr. Garstang was able to assign them to 1600—1413 B.C., and he found not a single specimen after that date. The latest scarabs were those of Amenhetep III. who reigned 1413—1377. Now the Israelites were forty years in the wilderness. This takes us back to Amenhetep II. (otherwise referred to as Amenophis II.), whose date is 1447—1423. Both Dr. Yahuda and Sir Charles Marston give their reasons for believing he was the Pharaoh of the Exodus, which must have taken place about 1447—1445. And Jericho fell forty years later, about 1405.

How they reached these conclusions, and many fascinating details confirming the accuracy of the early chapters of our Bible are given graphically and simply in their two volumes. We heartily recommend them both as a valuable compendium of really up-to-date information on the reliability of the Old Book.

R. KILGOUR.

Headquarters Notes

The King's Silver Jubilee—Royal Albert Hall Meeting.—In consultation with representatives of the Church of England, the Free Churches, and numerous organisations, including the Bible and Missionary Societies, it has been determined to arrange at the Royal Albert Hall on Wednesday evening, May 8th, a great united gathering for United Thanksgiving and Intercession. Many will recall the gatherings which took place at the time of the Coronation, the unity manifested being real and felt, the occasion throughout constituting, without spectacle or pageant, a deeply impressive demonstration on the part of our Christian and Evangelical forces of loyalty to King and Empire. We cannot all share in the official Service of Thanksgiving at St. Paul's Cathedral, but all can, and we hope will, arrange to be present at the Royal Albert Hall on May 8th. The occasion promises to be a memorable one. At this early date it is not possible to do much more than announce the fact and *invite individual co-operation* to make the Royal Albert Hall gathering a great success. There will be a Silver Jubilee Choir of 1,000 voices. The Bishop of Norwich has prepared the arresting Silver Jubilee Appeal (see pages 7-9) for united Thanksgiving and Intercession. This will be used at the Royal Albert Hall, and at similar gatherings which may be arranged in various parts of the country and Empire. Arrangements are in hand to circulate this Appeal to the most distant parts of the Empire, and to have it translated into as many as possible of the languages spoken throughout the King's Dominions. It is almost unnecessary to add that such an occasion is likely to tax the seating accommodation of the Royal Albert Hall, and that those desiring to be present will do well to make early applications for Boxes and Seats. A preliminary announcement appears on page 2 of the cover of this issue of *Evangelical Christendom*. We cordially invite all our readers to let us know their desires as early as possible. Applications and reservations will be dealt with in rotation. May we also ask that the

great responsibility contingent upon such an occasion may be made a matter of Prayer—"that God in all things may be glorified, through Jesus Christ"? All communications should be addressed to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Can We Trust the Bible?—We invite special attention to our leading article, which is directed to a great and vital subject, the trustworthiness of the Holy Scriptures of the Old and New Testaments. Consistently and reverently the Evangelical Alliance has, throughout its long service to God and the Church of Christ militant, maintained witness to the Divine inspiration, authority, and sufficiency of the Holy Scriptures. It has not made this stand an opportunity for enmity or even unfriendliness towards those who think otherwise, although on occasions it has been and is necessary to affirm and to reaffirm its position, always endeavouring to speak the Truth in love. As occasion has arisen, as, for instance, in association with the discoveries of Sir Flinders Petrie and Mr. Woolley, the Alliance has sought to strengthen the hands of those engaged in the work of research directed to the history and narrative of the Holy Scriptures, and has been thanked for its services. It keeps a watchful eye on the trend of events in this connection, believing that the Bible is not only "the Book without parallel," but, in the words of Mr. Gladstone, "the impregnable rock of Holy Scripture." Recently two notable volumes have appeared, both of which seem to assail the citadel of destructive critics of the Bible and to call upon them to justify their shelter behind "the assured results of higher criticism" or to surrender. The volumes will be found mentioned and reviewed on pages 1-3. The article is by the Rev. R. Kilgour, D.D., lately Editorial Superintendent of the British and Foreign Bible Society, one beloved in, if it is possible, an even wider circle of fellowship than the Bible Society constitutes. We are grateful indeed to Dr. Kilgour for his help, and to the writers of

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both the volumes reviewed for their outstanding assurances that we can still, and always, trust the Bible.

Union and Unity.—Under this heading *The Times* recently drew attention in a leading article to a report on joint conferences between representatives of the Church of England and the Free Churches, giving in outline a picture of a united Church in which the Episcopal, Presbyterian, and Congregational systems all found harmonious expression, presented to the Houses of Convocation of both Provinces of the Church of England. Resolutions to receive the report were adopted unanimously in both Houses. The report will now be examined and studied, and we express the hope that the issue may lead to a greater measure of fellowship and even union in the future than has been possible in the past. We do not, however, hide the fact that there are misgivings in the mind of many, for many factors have to be taken under consideration in the progress of Church unity. *The Times* appears to think that "these well-meant efforts . . . rest on a mistaken idea. They aim at something like unity of organisation while there is still disunity of belief. As they cannot cure that disunity they prefer to ignore it, or to treat it as of little importance." It seems to us there is much wisdom in this contention, and it will not be misunderstood if we draw attention to the fact that the founders of the Evangelical Alliance as far back as 1846 after many days of conference and prayer unanimously decided that union or unity apart from Truth was not Christian union at all. It is the forces that stand by a reduced Christianity, and even by a perverted Christianity, which are active to-day, and have to be specially watched in joint approaches to union or unity, for their one desire is to attain union on a "modern" basis, which may be rationalism or reason rather than revelation. What God has revealed to us through His Son is the unity of the Spirit, in the bond of peace. This is New Testament unity, and, as Churches or individuals, we cannot disregard the New Testament and retain the right to be called Christians. As is well known, the Evangelical Alliance follows after unity in diversity. It believes this to be God's

order, and there is no particular reason, no Divine urge to seek to make a Presbyterian an Anglican, a Baptist a Congregationalist, etc., etc. What is Divine is the Truth we all hold and the fellowship in which we share it and love one another. *The Times* closed its leading article under review with some pertinent remarks directed to the same conclusion. We quote as follows: "To-day the varieties of religious organisation in this country correspond with the varieties of mental habits and convictions. The Anglican Church meets the requirements of some members of the community, the Free Churches those of others, the Presbyterian system those of yet another section. If the day comes when any one body is no longer needed, the desire that it may be merged in some other entity must develop from within and represent the wishes of the body as a whole. Something like such a spontaneous growth of a united Church seems to be taking place in South India, where conditions are wholly dissimilar to those in this country, and Christianity as a whole is confronted by the full strength of other powerful religions. Here the chief need is for each body to be free from sectarian jealousy and to work side by side with others in friendly co-operation. The gain of such a unity of spirit would be immense."

Soviet Russia and the League of Nations.—In the last issue of *Evangelical Christendom* we gave the Resolution of the Executive Council of the Alliance on the subject of the entry of the U.S.S.R. to membership of the Council of the League of Nations, and mentioned that copies had been sent to the Foreign Secretary and others. Our readers will read with regret the reply of Sir John Simon, which is as follows:

(COPY)

Foreign Office, S.W.1.

18th December, 1934

Sir,

I am directed by Secretary Sir John Simon to acknowledge the receipt of your letter of November 22nd enclosing the text of a resolution passed by the Council of the World's Evangelical Alliance regarding the attitude of the Soviet Government towards religion.

2. Sir John Simon has the greatest sympathy with the motives which inspired your Council's resolution, of which he has taken due note. He does not feel, however, that any useful practical result could be expected from inviting the

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Council of the League of Nations to take up the question of the internal policy of the Soviet Government in this matter, and he does not therefore consider that the suggestion contained in the resolution could properly be followed.

I am, Sir,

Your obedient Servant,

(sgd.) LAURENCE COLLIER.

The General Secretary,
World's Evangelical Alliance.

More Continental Grants.—From slender resources, for this country has not yet heard as it should the S.O.S. from countries of Europe for the help of British Christians, the Council have made several recent grants to urgent appeals. These include a further grant of £50 to the Austrian Protestant Churches, which we are glad to learn is to be applied to a united effort to reach the many thousands who are in urgent need of the Gospel message, and by the way of specially arranged evangelistic meetings. Lutheran and Free Churches are co-operating in this effort, and, especially in Vienna, efforts are being made to reach the new converts from the Roman Church. We hope to be in a position to do more in this and other avenues for the help appealed for, and we earnestly lay upon the hearts of all readers the particular need which Austrian Protestantism represents at this time. A grant of £25 has also been forwarded to Poland, and a further grant of £15 to Spain. Other appeals are before the Council and are receiving earnest consideration. £2,000 was appealed for before the close of 1934; not half that sum was received, and many urgent appeals cannot at present be responded to.

Universal Week of Prayer.—It is impossible on paper to convey either the extent to which the Universal Week of Prayer, 1935, has been observed, or the blessing which has accompanied and is following it. It has been a remarkable Week, one out-

standing feature of which has been the new co-operation manifested, not only in this country, but abroad. Every department of organisation represented in the Week of Prayer has notified advance, and the circulation of programmes, both in English and foreign languages, has greatly exceeded any record of previous years. We must all thank God that this can be said. Reports from widely separated centres are flowing in, and on other pages we give selections which should enable our readers to judge for themselves the unity and co-operation effected. Some notable gatherings took place in London; in fact, we do not remember a year when as a whole the daily noon meetings were better attended, or more earnest in their spirit and will to prayer. At the Mansion House a notable company gathered, when a searching address (which will be found on other pages) was given by a Member of Parliament, who voiced his faith in the imminence of the Second Advent; and a passage of Scripture was read by the Chaplain to the Lord Mayor of London which, strangely enough, for there was no previous arrangement, was coincident to the subject of the address. A London newspaper remarked, "It was very simple, and on that account very real." In later issues we shall publish other addresses, but it was the praying which calls for emphasis, for there was no official element evident or present. One, who was on the platform at one of the gatherings, remarked subsequently, "I just felt we could have continued without regard to time, for there was an unusual urge to petition manifest all over the meeting." We can all thank God for what has been accomplished both at home and abroad, and we thank all those also in His service who, universally, have co-operated in the eighty-eighth observance of the Week of Prayer.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"The World's Evangelical Alliance (British Organisation)."



SILVER JUBILEE

OF THE

ACCESSION TO THE THRONE

OF

His Most Gracious Majesty King George V.

To our Brothers and Sisters in Christ,

To neighbours at home,

To Friends of many races in the many countries under the King's Sovereignty
overseas and throughout the British Empire,

We offer our Greetings of Fellowship; and truly our Fellowship is with the
Father, and with His Son Jesus Christ.

To all we send our invitation to Praise and Intercession.

At the time of the King's Coronation, the Council of the World's Evangelical Alliance issued an Empire Call to Prayer. It does the same to-day. We ask all those who hold these pages in their hand first to read them through quietly, and afterwards, as they may hear them again read aloud, to pause at each phrase, so that, kneeling or standing, they can translate it into Thanksgiving and Prayer to Almighty God as it concerns the King or the Empire or themselves. Every thanksgiving for mercies already received offers a vantage ground for fresh prayer.

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First, then, We invoke God's blessing that our beloved King may, after a long and glorious course of ruling this temporal kingdom wisely, justly and religiously, at last be made partaker of the eternal kingdom.

Those who believe that the course of history is shaped by God will trace His hand in calling our last three Sovereigns in their turn to reign.

Victoria the Good : who as a girl Queen re-established the Monarchy in the affection and respect of the nation and set a new standard of conduct :

Edward VII. : the Peacemaker at home and abroad, discerning in counsel, human in outlook, whose good heart made him the personal friend of one and all :

George V. : whose Silver Jubilee on May 6th we commemorate before God with thankful hearts :

Our King has reigned through an anxious quarter of a century. Difficulties have quickly succeeded one another—the constitutional deadlock, Ireland, the War, the post-War turmoil, the financial upheaval, India. He has proved his ability to work with Ministers of various outlooks. While they have changed, he has remained, firm and constant in love of duty and in devotion to his people. His character has counted in everything, and character grows by the grace of God. When his reign began he wrote : "I take courage, and hopefully look into the future strong in my faith in God, trusting my people."

He recognises the power of prayer and of love. Recovering from his dreadful illness he wrote : "I was able to picture to myself the crowds of friends watching at my gates, and to think of those who, in every part of the Empire, were remembering me with prayers and good wishes." "My constant and earnest desire has been granted—the desire to gain the confidence and affection of my People."

It is everything for our country that at its head stand the King and the Queen, showing forth in their own family life ideals which come within the range of high and low, rich and poor. The beauty of home life is often spoilt by selfishness, inconstancy, pleasure-seeking and extravagance. But the King has declared :

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"The foundations of national glory are set in the homes of the people."

There is a godly foundation to all that is best in his life. He constantly worships in Church, he daily reads the Scriptures. He carries into his never-ceasing work that straightforward goodness which is dear to the British stock reared upon the open Bible, "the most valuable thing that this world affords."

We treasure the King's tender sympathy for the afflicted which has endeared him to so many. How welcome is the intimacy of the Christmas Day messages which have made his voice familiar in every part of the globe!

The Queen has the same touching fellow-feeling with all: by her influence and beautiful character she adorns her high vocation.

King George combines dignity with easiness of access; he comes near to others in those little things of life, grave or gay, which count for much. In him the aspirations of the Empire are summed up; we desire unity, peace and concord among all nations; he stands for that determination: We desire to share with others God's best gift to ourselves, and above all to fill the whole earth with the knowledge of His love revealed in Christ Jesus.

God, in answer to our prayers, gave him back to our keeping, and now once more we entrust him to the keeping of God for the remaining years of his reign. And we still pray that he and we together, when we see the Orb set under the Cross, may remember that the whole world is subject to the power and Empire of Christ our Redeemer.

We ask pardon for what is amiss in our personal and public life; we praise God for all His goodness; finally we bring before Him all that is now moving in our hearts, using the words which Christ has taught: OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

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The Universal Week of Prayer, 1935

Some Early Reports from Home and Foreign Centres

At this time of the year reports from home and foreign centres where the united and Universal Week of Prayer is observed flow steadily in to the Alliance House in London. They represent much self-sacrificing labour in organization, and on the part of Chairmen and Speakers, co-operation which demonstrates the fact of unity, and which, in itself, is an assurance of power in Prayer and blessing to follow. We regret being unable to publish all reports which come to hand (there are still many who forget to send them) and it should be remembered that the large majority of these reports come to hand after "Evangelical Christendom" for January-February has gone to Press. The following reports will, we feel sure, be read with deep interest and thankfulness to God on the part of all readers. They represent widely separated centres, but there is an underlying unity of spirit and aim throughout indicative of what the World's Evangelical Alliance represents in all its witness and work.—Ed.

TIBERIAS, PALESTINE

Once again the Universal Week of Prayer has been held on the shores of that Lake sacred for ever to all believers, and not far from the spot where our Lord and Saviour Himself first taught His disciples to pray. It has been a season of great spiritual refreshment for all. There was a splendid attendance at all the meetings and we felt that the Holy Spirit was indeed among us in power. You probably know of the strained relations between Arab and Jew here in this land, and of the bitter passions which are so easily aroused, but had you been present at our meeting on the Saturday evening, you would have heard Arabs praying fervently for the salvation and welfare of the Jews; sure evidence that in Jesus Christ all national and racial barriers are transcended. Throughout the Week a strong east wind was blowing, and as we knelt in prayer we heard the waves splashing against the old tower at the foot of the garden, just as they must have done one day two thousand years ago when "there arose a great storm of wind and the waves beat into the ship so that it was now full." But the Master arose and rebuked the wind and the sea, saying "Peace, be still," and to His disciples He said "Why are ye so fearful? How is it that ye have no faith?" May that be His message to our storm-tossed and fear-ridden world to-day.

PARIS, FRANCE

Dr. Merle d'Aubigné writes: "You will be glad to hear that we had a fine Week of Prayer. For the first time six of the large West-end Churches joined together to have meetings on every night. I went to almost all of them, and found everywhere good audiences. Most of these had not experienced united prayer meetings before."

DUNDRUM, N. IRELAND

The meetings were well attended and the spirit was keen and cordial. The Rector of Dundrum, who organises the meetings in the district, had the co-operation of the Presbyterian Ministers resident in the surrounding area. Four meetings were held in the Dundrum Parochial Hall, one in Castlewellan Presbyterian Hall, and one in Clough Presbyterian Hall; the Ministers of the co-operating Churches exchanging leadership. It was sought to realise

the larger unity of the Church of God in the world and the world-wide fellowship of believers. This note prevailed in all the gatherings.

RIVER JOHN, N.S., CANADA

We had three services, on Tuesday evening in the United Church, on Wednesday evening in the Christian Church, and on Friday evening in the Presbyterian Church. Fifty-eight were present at the first service, sixty-six at the second, and ninety-four at the last. We feel that much good resulted, and that many blessings have come to people, Churches, and community.

MARKHAM, ONT., CANADA

The Universal Week of Prayer was held in this village last week with united services in the various churches in rotation, the Anglican, United, and Presbyterian Churches co-operating. Despite most inclement weather the attendance was good, and the interest manifested was a real encouragement.

WILKIE, SASK., CANADA

Meetings were held in the Anglican, Baptist, and United Churches, and included the co-operation of the Presbyterians also. The average attendance was rather more than seventy, but on the Friday 120 (approximately) were present, mostly young people. The services were very gratifying to us, as the weather was extremely cold, with temperatures well below zero.

ILFRACOMBE, DEVON

Encouraging meetings were held during the week at which there was an attendance greater than that of last year. The weather was favourable, neither frost nor rain hindering any from coming. Ten gatherings were held, presided over by ten leaders of churches—Anglican and Free. All the meetings were held in one central hall. Suitable addresses were given and fervent prayers offered, though not so many took part audibly as could be desired. One minister gave sound advice when he urged there should not be long pauses between the prayers, *nor long prayers between the pauses!* Retiring offertories were taken for expenses, and the balance was remitted as requested for the use of the World's Evangelical Alliance.

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SHEBIN-EL-KANATER, EGYPT

Once again we have in our little church here been able to join in fellowship in keeping the Week of Prayer, and one thanks God for the growing desire on the part of the local Christians to come together daily for this Week to join in this ministry. We are a little flock in the midst of thousands of Moslems, but this occasion of universal and united prayer reminds us we are a part of a great fellowship, and members of the One Body. It is a witness, too, of our oneness in Christ, and the presence of a few Moslem converts joining in prayer gives us hope that their numbers may be increased. God is answering prayer; here and there souls are being stirred, but we continue in prayer for a real coming forward of many who these days, for fear of man, are not confessing Him boldly. The price they have to pay is dear, but we do continue to uphold in prayer the enquirers that they may so get a glimpse of the Lord Jesus in all His love and power that they shall be willing to wholeheartedly follow Him, no matter what the cost.

FRANKFORT-ON-MAINE, GERMANY

The Week of Prayer has been observed in this city with the greatest blessing. The meetings were held according to the programme and took place in the French Protestant Church, which was crowded with people, and always two ministers of different Churches leading the meetings. Other meetings were held in eleven different centres in the city, and all were largely attended. The Week closed, as usual, with a Communion Service at the Christus Kirche.

OBAN, SCOTLAND

Meetings in connection with the Universal Week of Prayer were held in the Free High Church Hall. The attendances and interest increased night by night, an atmosphere of quiet devotion and hopefulness pervading, and as many as seven taking part of an evening.

WOKING, SURREY

I should like to say that our local meetings in connection with the Week of Prayer were some of the best we have ever had as far as records are available. The attendances were good and a distinct improvement on the last two years. The whole tone of the meetings was better, and we felt more power.

JERUSALEM, PALESTINE

The Week of Prayer in Jerusalem opened with a united service, on Sunday, January 6th, which was held at the Y.M.C.A. Amongst those taking part were representatives of the Anglican Church, Church of Scotland, German Church, American Church, Syrian Church, St. Paul's Arabic Church, Church Mission to Jews, Y.M.C.A., the Newman School of Missions, and the British and Foreign Bible Society. An inspiring address was given by the Bishop in Jerusalem. The services in the different Churches during the week were well attended. Programmes were sent to the C.M.S. Mission Stations in Palestine in Arabic, and services for prayer were held.

ELMVALE, ONT., CANADA

We have just completed our Week, save for an exchange to-morrow between the Churches. We have had a wonderful time, the smallest congregation being 96 and the largest 200. This is but a village, and big crowds cannot happen as they can in towns and cities. But in this place the number is impressive. The spirit of the meetings was choice and spiritual. On the last evening at the call for re-dedication the whole congregation stood up in a most impressive service, in which six young people had led in prayer, three had read from the Scriptures, and the address on Romans xii., 1, had been delivered. We congratulate you on the leadership given, and thank you for the programmes sent.

GANANOQUE, ONT., CANADA

Once again we have enjoyed a great fellowship in prayer, in line with the Alliance programme. As usual our Anglican, United, and Presbyterian congregations met together, one evening in each Church, and on the Sundays and other evenings the programme suggested was used as well. We had good attendances in spite of inclement weather, and an encouraging interest was manifested. Our churches as a whole are taking an even deeper interest in the Week of Prayer. Our Presbyteries and Synods bring it to our attention, urging that all congregations be supplied with programmes in good time, and that due preparation be made, and that the people be made aware of the greatness of the opportunity. Locally, we have our announcements made some time in advance, and our congregations are urged to keep the whole week open, giving up all other engagements that we may unite in prayer with our fellow-Christians all around the world. We are deeply grateful to you and to the World's Evangelical Alliance. We are thankful also to Almighty God, Who has called you to labour together with Him in this great undertaking.

BUDAPEST, HUNGARY

The Week of Prayer was celebrated this year, very solemnly too. According to the practice of preceding years we have sent the programme to the Hungarian members of the Reformed Churches in Yugoslavia. I am sending you herewith a few copies of the Hungarian programme, as well as the invitation of two great Budapest meetings.

AMMANFORD, WALES

We were greatly encouraged during the Week of Prayer by the attendance and the spirit of the meetings in our own Church. Young people were ready to take part, and Christians who had kept aloof for years were seen again in our midst. We had a largely attended united meeting, too, in the Welfare Hall, when the Chair was taken by a Presbyterian Minister, and the Vicar and the Curate took part with other Nonconformist Ministers and the Captain of the Salvation Army. We in our Church found the Welsh translation of the programme a great help. It broadened our outlook and deepened our interest in different aspects of the work of the Kingdom as indicated in the programme. As it

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happened the subjects for Friday proved to be particularly apt for us. We have a young people's Prayer Meeting every Friday night, with quite a revival fervour in it. The Vestry, holding about 350, is almost full each week. We all joined the young people on that night of the Week of Prayer, and one of them read the subjects for the day. It was pointed out that it looked as if those at the helm in London knew of our young people's weekly prayer meeting at Ammanford.

MALTA

After a lapse of several years we have again joined in the happy and world-wide fellowship of prayer during the first week of the year. On Monday we had a united meeting at the Scots Church Room, Valetta. There were about 60 present, including three clergy of the Church of England, two Methodist ministers and one Presbyterian, also representatives of the Army and Navy, Salvation Army, and Plymouth Brethren. Tuesday's meeting was held at the same place, with about the same number present. On Wednesday the meeting was held at Noon, to synchronise with the meeting at the Mansion House in London, and this also was representative of several denominations. Evening meetings were held throughout the week at the Anglican Church at Tigne, considerable numbers attending.

SALONIKA, GREECE (Armenian Evangelical Church)

For the first time we have been able to observe the Week of Prayer in our own building, having recently acquired a building in the same street as the Church of the Greek Evangelicals. Meetings were held on each day of the week. On Monday the speaker was Pastor G. Faradjian, who gave a searching talk on "Repentance"; on Tuesday Mrs. D. Getchells gave the address on the subject for the day; while on Wednesday Mr. K. Torbiyanson, of the Danish Mission, spoke on the Universal Fellowship of the Nations of the World. On Thursday we had a united service with the Greek Evangelical Church, when the pastors of each Church, using two languages, explained how obedience and service will help towards world evangelization. Friday's meeting was devoted to the interests of World-wide Youth, and Dr. Riggs, President of the American College, helped us by a very earnest and deeply religious address, and on Saturday Miss A. Johansson, of the Swedish Mission, spoke helpfully on the subject of Christian Responsibility to the Jews. Throughout the week the weather was cold and stormy, but all the services were well attended. The Week closed on the Sunday with a United Communion Service, when Rev. A. Mihitsopoulos and Rev. E. Riggs served the Table. It was a time of inspiration for the two congregations.

TONBRIDGE, KENT

You will be glad to know that the meetings here were better attended than those for several years past, and the Lord was evidently with us. All who attended rejoiced in the seasons of great blessing. We trust that our happy experiences were duplicated in all other places where the Week was ob-

served. Thank you for the help you so consistently give.

BANBURY, OXON

We had a successful series of meetings in which both Anglicans and Free Churches joined. The attendance was better than last year, and a spirit of prayer was manifest in all the gatherings.

NOVI SAD, YUGOSLAVIA

This year the Methodists, the Barbican Mission to the Jews and members of the Baptist Church joined in the Universal Week of Prayer. If one should have to characterise the nature of the meetings during the week one could not find better words than those written by the Apostle Paul to the Philippians: "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand." For there was an atmosphere of whole-hearted, almost quivering, joy amid all sadness and darkness that is in the world to-day: lips praising and laughing and eyes filled with tears. The Meetings were all the week through well attended. In order to preserve the world-wide Unity even in the minutest detail, the Programme issued by Head Office was strictly adhered to even to the last verse of Scripture. There was a small address given every evening by the leading brother of the community at which the meeting was held, so that there was ample opportunity for every congregation to contribute its share of fellowship and edification. The spirit of gladness which prevailed in the meetings urged many hearts to prayer in thankfulness and supplication, and it was wonderful to observe how the One Spirit revealed Himself in and through the prayers of the two other communities. The note of joyful fellowship was again struck. After the Holy Supper one of the brethren rightly voiced the feeling of everybody when he exclaimed: "Truly what a glorious thing it is to be a Christian." As a lasting fruit of this year's Universal Week of Prayer and in order to keep the torch of Unity in Christ alive, it was unanimously decided that on the first Monday of each month a Meeting of Prayer should be held in the hall of the Barbican Mission to the Jews in which all congregations should take part. The first of these prayer meetings will be held on February 4th, 1935, and we ask our brethren and sisters abroad to remember us in their supplications before the Throne of God.

DOVERCOURT, ESSEX

We had a very profitable time during the Week of Prayer. The weather was anything but helpful, but in spite of this our congregations were better than last year. There seemed, too, to be a better feeling in the meetings and prayers and addresses stressed the urgency of the present situation and the infinite resources of God. A very pleasing feature was the holding, for the second year in succession, of prayer meetings in the Parish Church at Harwich and the Chapel of Ease at Parkston. The services were well worth while, and served to remind us of the essential unity of all believers which underlies and is more important than all outward divergencies.

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GUILDFORD, SURREY

The testimony of many friends attending the meetings is that the gatherings were seasons of real spiritual uplift. Personally, I trust that one result of this quickening of spiritual life will be to draw the representatives of Christ's Church, in this growing community, into closer and more active co-operation in the things which make for the furtherance of His Kingdom in our midst.

BLACKBURN, LANC

The Anglican and Nonconformist Churches joined in the meetings for prayer during the Week, clergymen of the Church of England and ministers of the Free Churches taking part as Chairmen and Speakers. The attendance improved as the Week went on. We cannot but believe that the intercession for the great and vital matters brought before us will bear fruit in God's good time.

BROMLEY, KENT

The meetings for the Week of Prayer were rather better attended this year. There was also a more earnest spirit and deeper consciousness of God's presence at the meetings. You may be interested to know that the formation of the Bromley Women's Fellowship of Prayer was an outcome of the Week of Prayer ten years ago. A Women's League arranged daily meetings for women, and it was felt it would be good to meet every week. We have done so since and our Fellowship is very real. There are about 90-100 members from all Churches.

LIMPLEY STOKE, SOMERSET

We have had quite a good Week of Prayer. The attendances not large, but there has been a splendid spirit of unity. All sections of the Church in the village have come together for prayer.

BRIDGWATER, SOMERSET

I am happy to report that the United Meetings held in this town last week were the best attended for more than thirteen years, and that a prominent feature was the presence of a numerous company of young people.

APPLEDORE, DEVON

We are thankful to God that there has been a distinct improvement in the meetings this year. The numbers gathering were larger, the free-will offerings above the level of recent years, and, above all, there was greater liberty and definiteness in prayer. The closing meeting, which usually has the smallest attendance, was much better supported. There is a spirit of expectancy amongst us which we trust may have its fulfilment in a rich blessing coming to all our Churches, and to the community at large.

TIVERTON, DEVON

During the first complete week in the New Year the Churches of Tiverton united in intercession for the nation and the world, according to the plan annually arranged by the World's Evangelical Alliance. A fresh aspect of human need was considered every evening—thanksgiving, confession and petition having their part in the prayers that

were offered. On each evening the meeting place was changed. For the first time for some years there was an afternoon meeting (on Wednesday) and a meeting was also held on Saturday, in the Salvation Army barracks. Addresses were given, as a rule, by a clergyman or minister of a Church other than that in whose room the meeting took place. The attendances were good, and a feeling of satisfaction was expressed that such an opportunity was given for united intercession.

COWES, ISLE OF WIGHT

The Churches of the town again united to observe the Week of Prayer this year, and it proved a very blessed and uplifting time. The meetings were held in a different place of worship each evening, closing with a large united service on Sunday evening, January 19th. The attendances were not always as large as one would have hoped for, but there was a real spirit of fellowship, and many have expressed their thankfulness for the blessing which the Week brought to them. The suggested subjects in the helpful syllabus were closely followed in the addresses given and the prayers offered.

ST. JOHN, N.B., CANADA

Once again this year we followed along the lines suggested, and our hearts were rejoiced at the splendid co-operation of the various churches and the deep interest manifested. It is absolutely impossible to estimate the value of these annual meetings, held all over the world by Christ's people, under the leadership of the World's Evangelical Alliance.

NEWARK, NOTTS

The meetings, as always, were held in the churches, and in one case a Free Church minister spoke from an Anglican pulpit, and in two cases an Anglican spoke from a Free Church pulpit. There was a good spirit prevailing throughout, and we trust that good will come on the Churches as the result of these gatherings.

COMBE DOWN, BATH, SOM.

For the first time in the history of Combe Down, Bath, meetings were held in connection with the Universal Week of Prayer in which the Parish Church, the Union Chapel and an independent Mission Hall took part. There were meetings every night in one or other of the halls, in addition to morning prayer meetings in the Church vestry conducted by laymen. All meetings were well attended, and much blessing resulted.

TUNIS, N. AFRICA

All the missionary societies now working in Tunis, Church Missions to Jews, North Africa Mission, and American Methodist Episcopal Mission, together with the Minister and members of the French Reformed Church, joined together for prayer during the first week of 1935. The missionary forces here are now reduced in numbers, but I cannot think of one missionary in Tunis who was not present for most of the meetings. As a newcomer to this land I was delighted to find missions here able to co-operate so well and pray together so naturally.

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The meetings were real centres of power, and we go forward to the work of this year with renewed courage.

MALVERN, WORCESTERSHIRE

Eleven meetings were held, one new centre joining. There was distinctly more interest shown, and a greater unity among the various denominations, and a real spirit of Christian fellowship. We also found that many who were unable to be present followed the daily subjects in their homes, and thus joined in the Universal Week of Prayer.

BOSTREVEUR, CO. DOWN, IRELAND

The meetings were very helpful indeed, but the attendances were not quite so good as the previous year, weather conditions being most unfavourable. The local clergy and ministers all took their share of responsibility in conducting and attending the meetings. The brotherly spirit was manifest throughout, and we feel that something has been done to further the interests of God's Kingdom. Again we thank the World's Evangelical Alliance for the help and sympathy given us.

SIDCUP, KENT

The meetings were characterised by much earnestness and fervour. The speakers and those who took part in prayer concentrated on the appointed subjects. All the Free Churches and one Anglican united and supported the meetings in the various centres. We believe those who attended experienced a great spiritual uplift, and that their zeal in the Master's service has been quickened.

FELIXSTOWE, SUFFOLK

We have had, once again, a most delightful and helpful series of meetings. In spite of some very wild weather they were very well attended throughout, and on the three fairly fine evenings, were crowded to the limit of the accommodation provided. The meetings were held in the School Hall of the Central Methodist Church. We find we get far more liberty in prayer when they are held in a hall rather than in a church. Helping in the conduct of the meetings we had an Anglican Vicar, an Oxford Tutor, a Solicitor, a Salvation Army Officer, a Baptist Minister, a Baptist Missionary, and Ministers of the Presbyterian, Methodist and Congregational Churches; also a Secretary of the Bible Society. Unity indeed! Most of the time was spent in prayer; the address on the topic for the day being, as a rule, limited to ten minutes—often even less. The series came to a fitting close in a united Communion Service in the Methodist Church; a time of real blessing for us all. During and after the Week of Prayer in 1934 we had persistent requests that such meetings for united prayer should be held oftener. As a result monthly meetings have been held regularly during the past year, with an attendance of 30-40 and more. These will (D.V.) be continued throughout 1935, and we trust with still greater profit and enthusiasm.

WORTHING, SUSSEX

United meetings were held throughout the Week and were well attended, most of the local clergy and ministers taking part. Each morning from

Monday to Saturday meetings were held from 11 to 12, and were presided over by a minister of one section of the Church, while the appointed speaker represented another section. An evening meeting was held on the Monday, and was so well attended that the Hall was quite full. The united Communion Service held on Friday evening suffered greatly from a violent rain storm with a wind at gale force. Notwithstanding this some 50 to 60 gathered to remember our Lord's command. This service proved a very sacred time of enrichment and realisation of the Lord's presence. The whole series of meetings were seasons of real fellowship and spiritual refreshment.

CROYDON, SURREY

The Week of Prayer opened in Croydon with a large united gathering in the Parish Church on the Monday evening, the Bishop of Croydon presiding, and the President of the Croydon Free Church Council preaching. It was attended by the Mayor and Mayoress, and many of the Aldermen and Councillors, and a number of clergy and ministers. In South Croydon this was followed by nightly meetings during the remainder of the week, in the halls of several places of worship, including the Salvation Army.

BRISTOL, GLOS

The meetings held in connection with the Universal Week of Prayer were very encouraging both in regard to the numbers present, and the spirit manifested. The topics set for the day were kept steadily in view, both in the addresses and in the prayers. The Lord Mayor of Bristol presided at the opening gathering. His words revealed a genuine sympathy with the spirit and object of the assembly. He said that this movement in its possibilities and potentialities was the greatest it had been his good fortune to be identified with since he had held his present office. Another speaker at the meeting was Canon L. G. Mannering. The speaker on Tuesday was Rev. R. L. Child, of Brundmead Baptist Church. The Lord Bishop of Bristol addressed the meeting on Wednesday, when the hall was filled to its utmost capacity. The Bishop revealed a quick and sincere sympathy with the object of the gathering. Speaking upon "Nations of the World" he said that some people were trying to frighten them into peace, but no great thing could be built upon so negative a thing as fear. The desire for peace might be inspired by self-interest—the wish to build up prosperity, and be saved from disturbances and disaster. These were natural motives, but not the highest. "But when you come to World Fellowship," he continued, "you get something far bigger; something positive and constructive; because by World Fellowship I understand a world in which all nations are whole-heartedly co-operating together for the well-being of the world. Is not that a glorious vision, and one we ought to have before our eyes?" The addresses during the remainder of the meetings were equally appropriate. By keeping as strictly as possible to a time-table, opportunity was given for prayer, and the spontaneity was a marked feature of this year's gatherings.

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BOSCOMBE, HANTS.

We had good meetings during the Week of Prayer, which were held in the buildings of the various Churches, including the Hall of St. John's Parish Church, the Vicar of which took a most enthusiastic part in the proceedings. At this time of national and international anxiety such meetings for united prayer and praise were felt to meet a very real need, and were means of encouragement and help to those who attended, greatly helping to inspire and promote the spirit of Unity which ought to characterise the various Churches.

DUNDALK, IRELAND

There was a fine spirit in our meetings, the ministers from the several denominations leading the meetings in their turn. This united Week of Prayer is a work, I feel, that will have far-reaching results in the binding and cementing of closer relationships with our brethren in Christ of all denominations.

FARNHAM, SURREY

Very successful meetings were held at Farnham this year, and all were appreciated. The united spirit is certainly growing as it should do among Christian workers. What it would mean to the world is hardly conceivable if the many Churches and denominations would only all work unitedly.

DISS, NORFOLK

The Week of Prayer was a most happy event for all the local churches. United meetings were held in different places throughout the town during the week, culminating in a mass meeting in the Corn Hall on Sunday, January 13th, the building being filled with several hundreds of people. This meeting was presided over by the Rector, and the Salvation Army band led the singing. Those taking part included the ministers of the Congregational, Baptist and Methodist Churches, as well as the Captain of the Church Army, and Mr. Carter of the Society of Friends. At the conclusion of the meeting it was proposed that a united prayer meeting be held once a month, the motion being carried unanimously.

HATHERLEIGH, DEVON

You will rejoice to hear that our meetings have been well attended, and that each of the religious denominations in the town was represented and took its full share at the services.

WALTON, FELIXSTOWE

As for many years, the Week of Prayer was observed in Walton. The Vicar organised the week-day gatherings, which were held in the Parish Church, the Methodist Church, the Baptist Church, and the Salvation Army Hall. In spite of very bad weather the attendances were larger than in former years. There was a wonderful atmosphere of unity and prayer, and on all sides there was expressed the sense of the presence of

God, and the blessing which such united meetings bring. The district owes a great debt of gratitude to the World's Evangelical Alliance for its lead in this great effort.

ERITH, KENT

I am glad to report that this year we had very good attendances, and increased interest manifested by our Churches. I am sure these annual united gatherings are a means of promoting unity amongst the Churches, and bring us together in an atmosphere where our oneness is most helpfully realised. We found the form in which the subjects were arranged this year very helpful indeed.

CHICHESTER, SUSSEX

The Chichester meetings were the best for some years; attendance larger, and a spirit of expectant prayer prevailing throughout the Week. On the following Sunday night there was a delightful Communion Service, in which Anglicans, Methodists, and Congregationalists united.

ANTRIM, N. IRELAND

We have had these united meetings for the last 70 years in Antrim, in which all the Protestant Churches unite. This year there was an excellent spirit of prayer and fellowship, and the conscious presence of the Lord. I believe the Holy Spirit spoke to many hearts, and we go forward in the Master's Name determined by His grace that 1935 shall be one of the very best years in our endeavour to please Him.

SYDNEY MINES, N.S., CANADA

Once again I have pleasure in sending you a brief report of the Week of Prayer in Sydney Mines. Rev. L. H. Crandall (Baptist), Rev. Q. A. MacDowell (Presbyterian), Rev. S. Windsor (United Church), Adj. W. Bexton (Salvation Army), and myself, of the Church of England, united in the meetings, having one in each of the Churches from Monday the 7th to Friday the 11th. The first four days were rainy and foggy, and walking was most unpleasant; in spite of those discomforts each place of meeting was packed to the doors (from 300 to 600) with attentive people, who took part well in the singing of hymns and many leading in prayer. Addresses were given on the various subjects outlined in your programme, and the scheme of Thanksgiving, Confession, and Prayer followed. Many comments were heard of the value of the Week of Prayer and opportunity of united witness. Everyone seemed to be helped by coming together in prayer and praise.

ISFAHAN, PERSIA

We had very good meetings here in connection with the Universal Week of Prayer. They were held in St. Luke's Church every afternoon during the week. The attendances varied from 25 to 100, and included Persians, Jews, Armenians, Assyrians, and Britishers. One encouraging feature was the international nature of the body of Christians who met together in the Unity of the Spirit to pray

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together for the world and its needs. Another was the way attendance increased day by day. On the day allocated to Youth Movements, the Archdeacons led the meeting and addresses were given by a Persian Christian woman who is the superintendent of our Sunday School; by a Persian Christian student who is the leader of the College Christian Union; by a Christian Jew who leads the work in the Jewish quarter of the town; and by a Persian ordinand who is in charge of the Bible Society's work in Persia. An Armenian doctor took one meeting, and a Persian clergyman took another. The Hospital evangelist led one meeting and another was led by the hospital mechanic, one of these being a Persian and the other an Armenian. The addresses were all short and most of the hour was given to prayer. One thing that impresses an audience like ours in Isfahan at meetings like these, is the fact that we are members of a Body that is world-wide. We are not just a few hundred lone Christians in a Moslem land, but members of the whole Church of Christ throughout all the world, and members of one another. That is a tremendous inspiration, and also a responsibility. For we are learning together that "if one member suffers all the members suffer with it." Hence our responsibility for India and England.

GRAYS, ESSEX.

This year's meetings have been the most remarkable that have ever been held in Grays. For the first time we have had the co-operation of our Anglican brethren, and all the Churches have been really stirred. On the Monday evening Grays Parish Church was filled with a great congregation, when the Rural Dean, Anglican and Free Church clergy took part, and a remarkable address was given by Canon T. Guy Rogers, Rector of Birmingham. Pleading for the lowering of the barriers that separate communities he visualised a great future for the Churches working together for the coming of the Kingdom of God. This meeting set the tone for the whole week, and every evening Churches were filled with large audiences. Addresses were given by Anglican clergy on two evenings, and the Vicar of Grays missed only one evening. Even on the Saturday the Salvation Army Citadel was filled and the spontaneity of the prayers made the meeting memorable. With the spirit of expectancy of so many hearts, and the fine leadership from our ministers, we are anticipating the coming days of reaping a rich harvest for our Lord and Master.

MANMAD, INDIA

This year the observance of the Universal Week of Prayer has taken deeper root in the life of the Christian Church. All the local Indian clergy were invited in turn to lead our Mission compound meetings; but in addition the Pastor in charge organised congregational meetings on three evenings in the principal local centres. More would probably have been done but the Week was brought to his notice only just before Christmas by some misunderstanding, which left little time for organisation.

Still the attendances were quite good, taking this into account. We also turned our usual Women's Bible classes during the week into Prayer meetings, taking the subjects given on the programme (translated into Marathi), and explaining them very simply. We feel that this Call to Prayer made a special appeal to our Indian brothers and sisters this year, because of the momentous changes that are coming to pass around us in connection with the new Constitution of India. The consciousness that our prayers were linked with those of fellow-Christians in all lands was a helpful and uplifting thought that took hold of the imaginations of the leaders, as was evident from the addresses given.

TORONTO, CANADA

Eleven Protestant Churches in this area co-operated. The meetings were well attended. The last three nights the Hall was filled with over 300 people. The spirit of the meetings and the fellowship were excellent. God was honoured, Christ was exalted, and the power of the Holy Spirit was manifest.

EL PASO, TEXAS, U.S.A.

Four other Churches joined with my own Mission among the Spanish-speaking people of this city to observe the Week of Prayer. We used the Spanish translation of the programme. The meetings were held in a different Church each evening. Our attendance ran as follows:—Monday 100, Tuesday 135, Wednesday 85, Thursday 100, Friday 110. An unusually fine spirit prevailed and all seemed to enjoy the meetings, as well as receive renewed inspiration to go forward in the work.

HWAIYUAN, CHINA

We have just completed the meetings and have found them very helpful. Our Chinese pastor conducted the meetings, and the time was wholly taken up with Scripture readings, hymns and prayer. It was a real fellowship of prayer, much more so than many of the weekly "prayer-meetings" that are so called but often chiefly occupied by a speaker. We are happy that out here in China we are able to have this universal fellowship with the entire world in prayer. I believe that this fellowship means a great deal to the greater proportion of the one hundred or more people who were in regular attendance. Thank you again for the arrangements that you go to the trouble of effecting.

HUEHUETENANGO, GUATEMALA

Just to report that the Church in Huehuetenango held prayer meetings during the Universal Week of Prayer. We met each night and followed the programme you sent us. The believers here appreciated especially the programmes you sent them in Spanish. Our meetings averaged 30 each night; not many, but we feel they prayed earnestly and sincerely.

My Visit to Poland

By Rev. J. CHALMERS LYON

EARLY in December, at the request of the Council of the World's Evangelical Alliance, I left via Hook of Holland to represent them at a Conference in Warsaw and to make inquiries regarding the religious awakening now taking place in Poland. Two nights were spent in Berlin under the hospitable roof of Baron and Baroness von der Ropp, and I was able to see something of the great work he is doing for the Kingdom of God in Germany in connection with the *Christliche Kampfscharr* (Christian Storm Troops). This military-sounding title has no more to do with militarism than has the Salvation Army in our own country. They wrestle not against flesh and blood, and the Baron holds no quasi-military title as did General Booth. He is simply called "The Eldest." This remarkable and hopeful movement has been described elsewhere. Here let it suffice to say that it is an ever-growing effort under splendid Christian leadership to spread the Gospel, especially among the youth of Germany who were alienated from all the Churches. Some whom I met were before their conversion among the leading Communist and Atheist agitators of the Continent. They and their fellows are now engaged in the earnest study of the Gospels, and in seeking by God's grace to put the teachings of their Lord into practical effect.

Leaving Berlin I travelled to the N.W. of Poland to spend a night at the Deaconess House in Wiecbork (formerly Vandsburg). This institution owes a good deal to the W.E.A. for their timely intervention a few years ago that helped to secure this magnificent property then in peril of sequestration. By the kind House-father, Mr. Mund, and his English-speaking wife, I was most cordially welcomed, and at lunch next day I addressed the Deaconesses—about 200 being present. They sent greetings to the Alliance and especially to the Secretary, Mr. H. M. Gooch. Over the whole place, which I inspected with the greatest interest and pleasure, there broods a wonderful spirit of peace and piety. On the Friday evening Pastor Mund and I left Wiecbork via Bydgoszcz (try again!) for Warsaw. As

the next day happened to be the Feast of the Blessed Virgin everybody was crowding to the Capital, and we were somewhat congested even in the corridors of the train! But we arrived just before midnight and found a warm welcome from the brethren who awaited us at the Warsaw station. They included Herr Inspektor Arndt—of Wiecbork—and my kind host, Dr. Martin Price of the Methodist Episcopal Mission, who is carrying on splendid work in that great city.

Dr. Price is Secretary of the Polish Evangelical Alliance and of the Polish branch of the I.B.R.A. He is now engaged in organising a fresh Polish "Keswick." The Committee of the W.E.A. met informally at the house of Dr. Carpenter of the London Jews' Society, and among those who attended was one of the highest dignitaries of the Russian Orthodox Church, a picturesque figure with his long hair and black robes.

On the following Sunday I preached for Dr. Carpenter in the Anglican Church. It was Bible Sunday, and one was able to speak a word for the great work of the B. & F. Bible Society, whose agents I visited both in Warsaw and Berlin. The Conference I was attending had been convened by the *Christliche Gemeinschaft* to celebrate its "Ten Years' Jubilee." The Community, formed in Warsaw by a handful of earnest Lutherans, now possesses a bright little Hall seated for about three hundred. On the Sunday morning a Service was held in the Garrison Church which was packed to the doors with some three thousand worshippers, hundreds being unable to gain admission. The preacher was Dr. Moder-sohn, so well known in connection with the Blankenberg convention of the W.E.A.

In the afternoon the Jubilee meeting was addressed by various founders of the *Gemeinschaft*, and Pastor Mund gave the thrilling story of its growth which he has written under the title "*Ein Licht in dem Herren*." It is a remarkable narrative of revival within the Lutheran Church of Poland, a Church greatly in need of such an awakening. To the frigid formalists and intellectuals the movement is anathema, and one heard sad

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accounts of bitter opposition from men who should have been its warmest friends. In and around Warsaw the revival is spreading with remarkable vitality. So mightily grows the word of God, and prevails. The little hall—seated for about three hundred—was on this occasion crammed with more like eight hundred, and with unopened windows the atmosphere may be imagined. But nothing could damp the enthusiasm of the audience. Speaking went on from 3.30 p.m. till about 6.30 and then came tea and further talk with these warm-hearted brethren.

After Monday's meeting (December 10th) I left Warsaw and at Lwow was met by my host and excellent interpreter, Rev. Leon Butzak. With him was Rev. Dr. Crath, a Ukrainian from Canada, but of ancient Cossack family. Poet, scientist, erstwhile revolutionary and atheist, he is now Presbyterian minister with wonderful stories to tell of work among the Ukrainians in Poland and across the Atlantic.

Mr. Butzak told me of the start of the Ukrainian revival in 1916. Then the country was lying spiritually dormant under the deadening influences of Romanism and Greek Orthodoxy, with their abounding superstitions. To-day every Ukrainian village and city under Polish rule has become in some way or other linked with various Protestant bodies. Whole villages are now Evangelical, although the disciples

of Lenin and Marx have been working hard to discredit religious faith altogether. I met many of the congregation in Lwow, some in deep poverty, but all radiant with the good hope through grace. Kolomyja, where Mr. Butzak and I stayed for a few days, is a typical instance. There the minister—a fine young man, Rev. Nicholas Zarakoffsky—is labouring to attend to the wants of several villages besides having his congregation in Kolomyja, itself a considerable town. The need for more pastors and teachers is great, and there are young men of fine Christian spirit and intelligence ready for training if only the very moderate means can be found. In the villages their poverty is great, and the little congregations are already giving up to the very limit of their slender incomes. Some men have been trained already at the Brüderhaus, Wiecbork, and at small cost others might be sent there. Here is an opportunity for friends of the Gospel in this country to render most timely aid to a very needy and thoroughly deserving cause. The visit of an English pastor came as a great encouragement to these struggling little Churches, and I will never forget the earnest—almost tearful—expressions of gratitude to the Council of the World's Evangelical Alliance for the interest shown in sending a deputation from Protestant England to cheer them in their endeavours after a higher life, a purer faith and the speedy evangelization of the Polish Ukraine.

Common Prayer.

"Ye also, helping together by Prayer."

"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the spiritual issues already evident from the Universal Week of Prayer, 1935.

For increasing desires for Christian union and unity based on fellowship and the furtherance of the Gospel of Christ.

For the further witness of the stones to the truth of the Bible, and for those who in these anxious days are earnest to keep alight the torch of Truth and the spirit of Love.

LET US PRAY:—

That 1935 may see a great revival of the work of Evangelization, especially of personal evangelism. That all the arrangements for the King's Silver Jubilee Meeting at the Royal Albert Hall (May 8th) may be under the guidance and power of the Holy Spirit, and the occasion throughout a material and spiritual success.

That the Statesmen of this country and of India may be guided in the momentous decisions to be taken this year concerning the future government of the Indian Empire.

For Peace in our time, O Lord—for there is none other that fighteth for us, but only Thou, O God. For those in Germany seeking to establish the reign of Jesus Christ and the Gospel over human conceptions of the Church, and pagan interpretations of Christianity.

For believers in Soviet Russia, and that in God's time and way the Bible may be circulated again and religious liberty established.

For the forward movement on the part of the Protestant Churches of Austria, and especially the new evangelistic campaign in progress (see page 31); let us also specially remember in prayer Dr. Orts Gonzalez in Spain, and all interests of the Evangelical Alliance in that country.

Please continue to pray that the funds necessary to maintain and extend the far-flung work of the Alliance may be forthcoming, and that the blessing of God may continue to rest upon its Council and all associated in its home and foreign interests.

The Fellowship of Nations

In the light of the Gospel of Christ*

By SIR JOHN SANDEMAN ALLEN, M.P.

BEFORE I speak the words that I have to say to you this morning, I would like to read two passages of Scripture. The first is in 2 Thess., ii., 1-8: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand—or present. Let no man deceive you by any means: for that day shall not come, except there come a falling away—an apostacy—first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth—or restraineth, will let—or restrain, until he be taken out of the way—or, until he goes out of the midst. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming."

The second passage is in Luke xix, 12, 13: "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom—and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

We have come together to-day, called together and gathered together in the Name of the Lord Jesus Christ, that we might specially bear before the Throne of grace the nations of the world. I am sure it is a matter of thanksgiving that so many throughout the whole world have this thought on their hearts to-day—so many

of God's people. They are looking to Him for blessing, that He may bring blessing in His way. And mind you, it is not always in the way we expect, or we think, because His ways are not ours, and His thoughts are not like ours; but His way is good, and we can count upon Him for blessing.

But the first thought that I had in mind—and I hope you will pardon my speaking as I do: I am just going to tell you how things strike me, and how important it is in one's life to see the reality of things—the first thing we have to do before we can bear others to the Throne of grace, is that *we have to be right ourselves.*

Therefore the one thing that associates us together, and the one thing that is worth while, is the acceptance of the Gospel of the grace of God, the belief in the truth of His Holy Word, and faith in our Lord Jesus Christ, the Son of God and the Son of Man, who was delivered as Man for our offences, and raised again for our justification, so that we see to-day at the right hand of God a risen and glorified Man, Christ Jesus, whom God has declared to be the One Mediator between God and man, the One Who gave Himself a ransom for all. That is the basis of everything. Without that there can be nothing that is worth while in the sight of God, and nothing that can last.

If He was not God He could not save; if He was not Man He could not die. I emphasise this to-day because we are living in days when in Christendom we have the enemy's servants working. Aye, in the Church of England and in the pulpits of the land we have those who deny the Lord Who bought them: who deny His Deity, deny His Person and Atoning word. So the basis of our coming together is the basis of these things, the eternal and unchangeable

*Address delivered during the Universal Week of Prayer, at a United Meeting in the Mansion House, London, on Wednesday, January 26th, 1935.

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revelation of the Blessed God, which alone is secure for time and for eternity. That is why I said at the start we have to be right ourselves before we can hold others up to the Throne of grace.

Now we come to this. God has given to us the gift of His Holy Spirit, and that binds us together. We are all baptised by one Spirit into one Body. That is, I think, why I read you that passage in Thessalonians, because it leads us to the first thing in our programme to-day, and it is that which it was in my heart to speak about: "Thanksgiving for the forces which restrain men's selfish ambitions and passions."

What is the force? There is only one force: "He who restrains, will restrain until He goes out of the midst." That is the force and the only restraining force in this world.

He is spoken of as a Person. Who is that Person? Surely we who believe God's Gospel know. It is the Holy Spirit of God dwelling in the hearts of believers; and so through them the wide world over He is restraining and holding back the powers of evil to-day. What a wonderful thing it is to be privileged to be associated with Him in that way.

Now how long is it going to last? Where He dwells He dwells in the hearts of believers but how long is He going to dwell here? That is the next question, and we see it says, "Until He goes out of the midst." Surely we can see, and if we look in God's Word we know, there is a blessed moment coming when the Blessed Lord Jesus is going to call His saints, His believing ones, to be with Him, "to meet the Lord in the air, to be for ever with the Lord." So the "beseech" in the first verse of this chapter is, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." So the moment is going to come when the rallying shout will come from heaven, and every believer, whatever his race, whatever the nation to which he belongs, whether he has died in faith or is living in faith, is going to be caught up to be for ever with the Lord. With them goes the One Who dwells in their midst; and then for a period, if we read God's Word, we see darkness comes over this scene, and then the light comes,

when the Blessed Lord Jesus comes with his saints to take up His Kingdom and reign. That is the moment. Evil may appear to triumph for a moment, but God has never given up some people on this earth, and the moment is going to come when all the tribulation is going to end, and the Son of Man is going to come and His Kingdom and glory are to be established.

What does that mean for us to-day? It means to me most clearly that we have to live in the Spirit of God, to receive His grace, and by our lives to be upholding His Truth. As our Blessed Lord says, "Occupy till I come." Right through the world the Christians have to hold the fort against the powers of evil. We see the powers of evil coming along, but the Spirit of the Lord is raising up a standard against them.

Take this country to-day. We have infidelity creeping into the churches, creeping over the land. You see it in your newspapers. But we see also the Holy Spirit of God going forward with power, and His people are being gathered out.

I have come from New Zealand recently, and there and throughout Australia the Spirit of the Lord is raising up a standard.

And then you go to Germany, that country the source of light at the Reformation, slipping back into pagan darkness through the so-called German Christian Movement, which denies everything that is Christian and sets up everything that is of man. But side by side with that you also have a deepening of spiritual life in that country. You go to Czecho-Slovakia, full of blatant infidelity: even the Government is touched with it. What is going on there? A great Gospel work is proceeding: God is saving souls throughout that land. You look at Rumania: a marvellous work is going on, too, in that dark country. Many people are being converted, even priests and others eager to know the saving knowledge of God. The same applies to Jugo-Slavia, where I have recently been.

Oh yes, I am only dealing with Christendom. We know the Lord is working in heathen lands; but He, the Holy Spirit of God, is raising a standard against all that opposes Him.

So in the knowledge of the greatness of

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His work we can come together and thank God for this land, the Christians in this land, the Christians in the Palace, the Christians in the Government right through. We can thank God even for that little prayer-meeting of Christians in the House of Commons—quite apart from the fact, which is a great thing, that there is an open profession by our having prayer every day before we begin, recognising God. This is a Christian land, nominally, and so we can thank God for this. We can thank God for the League of Nations. Do not forget, the League of Nations is not Christian, and since it has taken into its arms Anti-God Russia it is very doubtful if it is anything of that kind; but still, there are Christians there, and it is a power God is going to use, as long as it pleases Him to use it.

This is my point to you all to-day, that there is a power in the world greater than the power of the Devil, and God is holding fast and holding up His testimony, and it is well for us to be in it.

But if the Prince of Peace is left out everything goes. But He is coming; He cannot be left out. So we take courage. We thank God for the Gospel; we thank God for the confidence of approach to Him through the Lord Jesus Christ. We can really be confident that He is going to hold His people fast and greatly increase the numbers; but we have the signs in the sky that the end of this era, this Christian dispensation, is coming. Let us see to it in these closing days that we live the life that we profess by God's grace more firmly and more truly as the days go on.

The Centrality of Evangelism in Missionary Work*

By the Right Rev. J. J. WILLIS, D.D.

(Formerly Bishop of Uganda)

I AM glad to have the opportunity of being here this morning, and not only joining in prayer, but saying a word in regard to the central subject of our thought to-day.

This Week of Prayer has been for a good many years past with us in Uganda an outstanding week in the year; and it is not only encouraging, but inspiring to see the Cathedral, the central Church in Kampala, the capital, literally crowded with hundreds of men and women, coming together not only in the morning, before the day's work begins, but in the evening, after the day's work is over, for prayer. While we are meeting here, they are meeting in their hundreds in prayer there.

I want just to emphasise one particular phrase in the subject for to-day: "Thanksgiving for a world-wide awakening to the essential centrality of Evangelism in Christian service."

It might be possible—it would not be easy, perhaps—to find a less cumbersome phrase,

but the idea is clear—"the centrality of Evangelism"; i.e., the preaching of the Gospel is to have a central place in all our work. It certainly had a central place in the thought of our Lord. When He sent out the Twelve, when He sent out the Seventy, when He left His last commission with the Church, the essential point of that commission was this: "Go and preach the Gospel to every creature." It was central in the practice of the Early Church; and as you read the Book of the Acts you realise what tremendous importance was attached to the simple proclamation of their Gospel. Whether to the Jews in Jerusalem, or to the Jews of the Provinces, or to the Greek world or the Roman world outside, whether to educated or uneducated, primitive barbarians, wherever they went they carried that message with them; and the great centre of that message was summed up in

*Address delivered at the C.M.S. House, Salisbury Square, London, on Thursday, January 10th, 1935.

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the one word "Jesus." Everywhere they went they preached Jesus and the Resurrection. They relied on that as their central power. It might be or it might not be accompanied by miracles. Miracles undoubtedly attracted the crowds and gave a hearing for the Gospel, but again and again failed to convince, and the crowds, attracted by the miracle, dissipated unless something deeper was done; and that something deeper was done by the preaching of the Word. It was their universal practice, and on that they relied. "Christ sent me," said St. Paul, "not to baptise, but to preach the Gospel." "I determined not to know anything among you, save Jesus Christ, and Him crucified." "It pleased God by the foolishness of preaching to save them that believe." That was their weapon with which they went out into the world.

And that is the primary task, I take it, of every Christian Mission, no matter what the denomination. The essential message is the same, that wherever we go we carry that message concerning Christ. And those of us who have had the privilege and the opportunity of being the first to bring that message into a new tribe or a new country, and have watched the gradual dawning of a new day, can only thank God for the real power of that message; that the Christian Gospel is not a thing played out, or out-of-date, or of which we need be ashamed. We can say to-day with St. Paul: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Now there is the essential task of our Christian Church overseas, and I suppose every missionary goes abroad with that in his mind, that he goes out to preach the Gospel. But as time goes on and the work develops more and more, other interests come in, educational, medical, literary, administrative, large questions of social life and organisation, and the tendency is more and more to relegate the preaching of the Gospel to the background. What we need to recapture and to remember is that the preaching of the Gospel from first to last is central.

It is obviously central in what we call pioneer work, where everything depends upon proclaiming Christ and making Him

known to the people who have never heard. But it is equally central to our educational work; and there is a real danger of being side-tracked and emphasising many other things and forgetting the one essential. Those boys and girls, first and foremost, have to be brought into contact with our Lord; and no amount of education, however successful it may appear to be, will ever really succeed unless that thought is central, that Christ has to be made known to those boys and girls of our schools.

And it must be central to our medical work. Those who watch a Mission Hospital and the crowds gathering round, and the incessant demands of the daily round, know how difficult it is to find any opportunity for preaching the Gospel: so much time taken up with ministering to the sick, and no time for quiet thought, and barely time, perhaps, for proclaiming the message, and little enough, if ever, for personal, individual talking with the patients as they come in and go out. Yet that must be the central thing, or else the whole of that work is ephemeral and passes away.

It must be central to our social work, with all that immense task of the uplift of women, and changing the social conditions of a tribe. We need to remember that the one thing that really changes is not any legislation, but a deeper change, which can only be produced through the Gospel. So it is central to all our work.

Now that is the first thing that I think we need not only to get into our minds, but to keep in our minds.

It is also central not only to our work overseas, but to our work at home. During the last three months I have had an extraordinarily interesting experience of coming from the centre of Africa to a London parish, and taking temporary charge of Canon Barry's work in St. John's Parish, Westminster. It is extraordinarily interesting to compare work overseas with work at home; but one thing that has impressed me more than anything else, I think, is the amazing difference in the religious outlook here and there, and the almost unspeakably profound ignorance of the elementary truths of the Christian Faith among the boys and girls and the men and women of our own country and our own capital.

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I have been taking a Confirmation class, and quite literally I do not think one single member of that class would have a chance of coming forward for Confirmation in Uganda. The standard is different, and altogether different. The reason is that the three lines of defence, as it were, one after another seem to a large extent to have failed.

The first obvious line of defence is the Christian home. Now what a child learns as a small child, that he remembers, that she remembers throughout life. But home after home into which you go to-day—if it can be called a home still—is a home without religion, from which religion has been quite definitely excluded, is never mentioned; and the child passes those precious first years without any opportunity of religious teaching or influence. They leave that to the school.

You go to the school, and you find that they may or may not get a certain amount of what is called religious teaching. I asked a class of boys only a few days ago if they were not taught the Gospel in the school. They said, "We are taught stories out of the Gospel." I said, "Have you ever read a Gospel through?" and not a single boy in that class had read one of the Gospels through—I will not say at a sitting, but at all. You could quote the opening words of the most simple text, and they could not carry on and continue that text. The home has failed and the school has very largely failed.

The third line of defence is the Church, and there the tendency, I do not say in every one, but in many, is to take it for granted that the Christian background is there—to take it that all are Christian—with the pathetic result that so many are attempting to lead a Christian life and walk the Christian path without any idea what they believe. One lady, who would be reckoned quite definitely a Christian, almost a Christian leader, said to me the other day, "The fact is, we do not really believe what we profess. The fact is, so much of what we were taught years ago is no longer

credible." And there is no doubt it is immeasurably more difficult for people in the present day in a civilised country deeply and truly to believe than it is for primitive natives. You can sweep Africa with Evangelism and you will find people ready and eager to accept it, but when you come home to England you find difficulty and the essential need of putting Evangelism in its right place. And it is that central place from which everything else permeates. Given life, and there will be growth; given life and there will be permanence; given life and there will be activity; but to try to live without the God-given life is fatal and impossible.

So we come to this this morning, that whether at home or abroad, our first concern is to bring men and women into vital contact with Jesus Christ. That means for ourselves, first a clear conception of what we mean by the Gospel; secondly a real personal experience—which, thank God, we probably have all had—of what that Gospel means in our own lives; and thirdly, a willingness to face the cost of proclaiming it and standing by it in the face of opposition.

"I was not disobedient," said St. Paul, "unto the heavenly vision." When all around men could see the things of this world and nothing more, he had seen a vision of something beyond and greater, and that vision had called him and opened up a new world to him. He had the option of either following that gleam or turning back again into the darkness and he could say these words, "I was not disobedient unto the heavenly vision." From that moment forward he not only saw Christ, not only lived with Him, but proclaimed Him fearlessly; and everywhere he went he found the Gospel of Christ was the power of God unto salvation. So it is to-day. If you and I will dare to trust not our Gospel only, but our Lord, and to make Him known, we shall find even to-day, in spite of all the difficulties of our day, that men and women will come to Him. "I, if I be lifted up from the earth, will draw all men unto me."

The Church in the World*

By Rev. C. E. WILSON, B.A.

(Foreign Secretary, Baptist Missionary Society)

We are greatly favoured to be gathered as a company at the Bible House this morning, and to have laid upon us the privilege and the sacred responsibility of praying for the Church in all the world. Some of us are strangers to one another: and some of us recognise here many well-known faces, faces of beloved friends of many years. But it flashes upon me that some critical person might come and remind me, as a Baptist, that we really belong to different Churches! Yet I am quite sure we should not be here under the auspices of the World's Evangelical Alliance if we were not certain of our oneness of fellowship, and our singleness of purpose. We know there is a very real bond between us gathered in this House. We do not all read the Bible in the same way, but we all love it, and we all feel that it is like a rock under our feet. The library upstairs is the most wonderful library in all the world: there are many thousands of volumes there in hundreds of languages: but there is only one Book: it is our Book: your Book and mine: and it is the Book of Christians in whatever language they may read it. That gives us glad assurance this morning, and the confirmation of our faith in praying together. For everyone who believes sincerely, and who obeys earnestly the Saviour, Jesus Christ, is in this fellowship. The world is very wise, but every remote part of it is now within less than a week's journey by our swift aeroplanes. It is a stimulus to our thoughts as we pray here, it excites our expectation of the great triumphs to come, and is a stimulus, surely, to all our desires and endeavours to prepare for the answer of our prayers, when we hear of the spread of the Christian Church all over the world, among all races, in this distracted and divided and partly-riven world.

I would like, in a few sentences, to describe something I witnessed three years ago, which I think is an event of some eccle-

siastical significance. It was in a quiet, remote little village of India called Mirhasing. Until the day of our visit there had been no organised Christian Church in that place. It is true that there were eight people who lived not far away, but they were members of a Church at a distance, and when they went to hold communion with their fellow Christians, they had a long way to travel. But they had borne their Christian witness in that neighbourhood, and on the day that I refer to, the day of this visit, there were to be thirty-six new converts baptised, men and women, making their confession of faith in Christ in that place for the first time. They had been on probation for twelve months, and had been under teaching, of course. There was no chapel in the village, nor any place of Christian worship, except their own dwellings: and it was not until a year later I heard they had built themselves a little thatched Chapel in which they might gather their friends and neighbours to meet with them to pray. The baptism took place in the open lake in the village, and the Indian evangelist conducted it. There were nine married couples, and ten women, and eight young men who were baptised, and it was followed by a large service in the open air, the people being shaded from the sun only by bamboo screens. It was there that we partook of the Communion of the Lord's Supper. Then a new Church was formed when these eight Christians of the neighbourhood gave the right hand of fellowship to the thirty-six newly-baptised converts, and they formed one body. They gave one another pledges to observe the simple covenant, to pray for one another, to work for the Church, to give regularly to the Church, to gather on the Lord's Day for regular worship: and they elected their

*Address given at the Bible House, Queen Victoria Street, E.C., on Tuesday, January 8th, 1935. Chairman: The Rev. A. H. Wilkinson, B.D.

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little panchayet of deacons. It was the most primitive, elemental thing I have ever seen in the propagation of the Christian Church: and yet it was the Church; without the attachments and trimmings familiar and dear to us. I confess to you that an experience like that affects all my thinking and all my reaction to many current discussions about the Christian Church, and its fellowship, and organisation, and unity, and so on.

I am not going to speak on these now, but I put before you a strong plea this morning for prayer for all your fellow believers in every place, even in such a place as that, for the strength, and the purity, and the unity of their witness to Jesus Christ before the world. It is good for us to remember that there are thousands of new disciples who have just kept Christmas for the first time, knowing with us something of the wonder of the Incarnate Saviour: and we believe, and hope, and expect that before next Christmas comes there will be thousands and thousands more who will prepare to celebrate that glad event. They have need of your prayers who are surrounded by heathenism, some of it very crude and ugly and evil. Those Christians and those Churches also have need of your prayers this morning who are surrounded by worldliness and practical atheism of many sorts, and upon whom the spirit of secularism is breathing its poisonous breath. And there are other Churches in need of your spiritual succour by prayer this morning who have to resist the intrusion and corruption of Statecraft, and those who have to bear the scorn of the powerful, and to suffer the persecution of the enemy for their faithfulness. And where there are none of these things there may be the even greater perils of ease, of which to beware.

We must pray for the Church of God, for be assured that in God's purposes for His Kingdom there is no substitute for His Church: there is no other way to secure the permanence and the purity of the Gospel, and its witness to the world, except through the Word of God enshrined in the sacred record and in the hearts of His people. Let no man despise the Church, or any part of it, however lowly and however simple

may be its members. Indeed, is it not true that in its simplest and in its humblest forms it may be most "meet for the Master's use"? When God answers these prayers of ours He will surprise us all, for He is most wise: He cannot be mistaken by appearances. He also is most gracious and ready to forgive. And if we should say that we know not what to pray for as we ought, He Who is the Head of the Church, has taught us, by His Spirit, what we should seek for concerning His Church in our supplications. The words have been read in our hearing from the Apostle's Letter to the Colossians. There are three supremely important things we have to pray for on behalf of the whole Church of God. First of all, and significantly enough, that it may be a well-taught Church: that it may have knowledge of the things that are eternally true: that it may go through all those stages of spiritual education gaining a knowledge of the things that are true, and an understanding of their meaning, and their relation one to another, and a wisdom to use all knowledge aright. We are asked to pray for fruitfulness in every good work, good sowing of good seed in good soil that it may bear fruit, some thirty-fold, some sixty-fold, and some a hundred-fold: and also strength for patience (that is what it says) and long suffering, and strength for joy: not for endowments of wealth, and worldly patronage, and honour, and prestige, not for these things are we exhorted to pray, though we are sometimes tempted to, but we are to pray for the indwelling Spirit.

In 1928, at the International Missionary Council meeting held on the slopes of Olivet, we studied afresh the commission of our Lord to His Church and it came home very closely to us in those surroundings, looking down upon the city of Jerusalem. How slender was the equipment with which He sent forth His disciples at the first! No script: no wallet: no second coat: no shoes: but He said, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto Me in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." So we can pray with assurance, and confidence, and expectation.

Sharing the Gospel by the Spoken Word

By Rev. W. J. NOBLE

(Secretary of the Methodist Missionary Society)

A FRIEND of mine with a church in Johannesburg was waiting in the vestry one Sunday night for the hour of service, when there entered a brisk young reporter from one of the city newspapers. "Well, Mr. So-and-so," he said, "anything special to-night?" "No," replied my friend, "only the old Gospel." Whereupon the reporter left. If the preacher had promised a lurid indictment of the sins of the city, or an attack on the Government's native policy, it would have been worth waiting for. But the Gospel in itself is not news, in the journalistic sense of the word.

No sensible man complains about that, but it makes this fact all the more remarkable. Ever since to-day, Sunday, December 23rd, 1934, was reckoned to begin with dawn on a little island in the middle of the Pacific, all round the world, men and women in tens of thousands have been telling other men and women—millions of them—in hundreds of languages, about this same thing,—the good news of the Gospel. With all kinds of denominational divergences (and it's as easy to over-emphasise as to disregard them, for there isn't as much fundamental difference as you might suppose between a good Orthodox Christian from Moscow and a good Methodist from Manchester), with, I say, all kinds of denominational divergences, and racial differences, and cultural points of view, they are all preaching about God the Father and Christ the Saviour of men. "Oh, yes," says someone rather impatiently, "but that's *mere* preaching." You might just as well and as truly talk about "*mere*" engineering or "*mere*" wireless. Every great movement in history has been due to preaching—the beginning of the Christian Church, the Crusades, the Evangelical Revival; the growth of the Labour Movement in England and of Atheistic Communism in Europe and Asia; the very development of civilisation.

Now the preaching I am speaking about is the word of people with a common conviction, trying to communicate truth as

they have seen and felt it. It is the Christian witness, which has come down through two thousand years of history, and is stronger and wider to-day than ever. You can't read the Book of Acts, about the first Christian disciples, without getting the vivid impression of men running with news—great news—and crying it abroad. And the Book of Acts is going on, for supposing you to be an ordinary decent person, the first thing you want to do, with good news is to share it.

And whether you are a lover, or a stump orator, or a politician, or a preacher, the most direct and immediate and successful means of expression between one human being and another is still the spoken word. Even in our community, if books and the press reach their tens or hundreds of thousands, broadcasting reaches its millions. How much more does the spoken word mean in countries where literacy is only beginning, where there are scarcely any books or newspapers, and few people can read. Everybody to-day is thinking about India. With a population of 352 millions, no fewer than 324 millions, or 92 per cent., cannot read. How are you going to reach them with any kind of propaganda, religious or political or educational? Nothing but the spoken word will serve. And that is equally true of China and Africa.

I have heard Mr. Gandhi say that the Christian—and the missionary in particular—ought not to talk at all. As the rose spread its fragrance just by existing, so the missionary should let his life carry the message without words. But even granting that every action preaches, why limit oneself like that? The prophets of silence themselves don't do it, round the whole circle of them from Thomas Carlyle to Mr. Gandhi. Nobody asks that they should, for the word of man to man is as much a part of the projection of personality as his actions.

Thus the preacher of the Gospel, relies almost everywhere, even to-day, on the spoken word more than upon any other

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medium. But please don't summon up the vision of a complacent Englishman standing under a palm tree, and offering to a ring of almost naked but entranced savages all the benefits of Christianity, including his frock coat and umbrella. That picture was a caricature. At the worst, there were never but a very few missionaries like that, and they're all long dead.

Well, how do missionaries set about their preaching? It begins when you go into a village in India or China or Africa, and the people gather round, and you tell them a story. In this you are following the example of Him Who was the greatest of all tellers of stories. If you know your business, the people listen. The story we missionaries have to tell is so unlike anything the people know, or anything in their own faith, that interest grows into wonder. Perhaps they don't believe it, for it sounds too good to be true. But if only, by some wild possibility, it *could* be true! It is the story of a God Who is not undiscoverable or even remote, not unapproachable or indifferent or passionless, not hostile or relentless or implacable or capricious, but Whose name is Father, and Who sent His Son into the world to help and save just such people as are listening, from their misery and sin.

That is the story, a jewel with a thousand facets, and every one of them shining with a new and glorious revelation of truth. It is the story people are waiting to hear. I wonder if you know that moving account given by Lady Hosie of the Chinese girl who for the first time read the story of the Prodigal Son, and then looked up and asked: "How long have you known this?" "All my life, I think," was the answer. "Do all white people know?" "Yes, most of them." "Then why haven't they told us before?"

Of course, the spoken word about God and Christ isn't confined to sermons or addresses. It can be communicated in all sorts of ways. In a wireless talk, not long ago, you were told how three devoted women "gossip the Gospel," as they said, through Central Asia, dropping into villages and sharing the good news of God, meeting caravans and chatting about the love of the Father as naturally as you chat about the weather; just as though it were a bit of friendly talk between neighbours. And so it is.

Or here's a company of people wandering through a group of Indian villages with their instruments of music. There isn't a lot of talking, but there's singing nearly all the time. They've taken the lyrics, the ancient songs of India; and written new words to a lot of them, and they created a lot more. So, as all through the ages, India listens in the cool of the evening to a song. Do you wonder that often enough the villager himself learns to sing the *New Song*?

And, since I've mentioned singing, did you ever hear a great company of deep-throated African men singing "N'kosi sikeléle Africa" (God save Africa)? It's like the sound of many waters, and it echoes in your heart till you die. When you've heard it, you know where the Negro spirituals came from, and you know something of the passion of the African for liberty and peace, which he will only find when he finds God. You remember how that great saint and genius, Dr. Schweitzer, told us of his own methods of bringing these gifts to the African; not by song, but in the simple sermon to the patients of his hospital at Lambaréné, with the wealth of illustration from the common life of the people around him.

It's a far cry from that to broadcasting, but there's no reason why religion shouldn't use the resources of science, and broadcast services are known, not only in this country, but in cities like Colombo and Cape Town and others. Shanghai in China and Poona in India have their own broadcasting stations, from which Christian preaching is regularly done. *There's* a problem which the B.B.C. hasn't got to face—broadcasting over the same area in six or eight languages.

And I wonder if you've ever heard some familiar hymn produced on a gramophone in some rich Eastern or African vernacular? Here is yet another vehicle for the spoken word.

And the Gospel they have received is carried forward by the churches across the seas, by the vast army of preachers of all sorts. It's part of the service of a thousand schools and colleges, and touches all sorts and conditions of men, for if the poor have the Gospel preached to them, those more privileged have no less opportunity.

I could talk to you for hours of the memories that crowd upon me as I think of the spoken word. Here is a great fair at a place

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called Tigyt, far up in the Shan States in Upper Burma, with a jostling multitude of Taungthus and Taungyos and all manner of queer wild folk. And half-a-dozen of us—a Taungthu, a couple of Burmese, and three Englishmen—stand up in a clear space and begin to sing and speak. The tribes gather round and listen. Some, it may be many, of that audience will never hear the story again. How shall it be told? If you have one chance—only one—of telling it, what will you make of it? But the word is said, and perhaps it's reinforced with a sold Gospel, provided for us by the Bible Society. And when the fair is over, that word travels up the distant valleys with its gracious and benignant light.

Here again, is a village of Doms—outcasts and gipsies and scavengers—near the city of Benares. They have lived in filth and grime and squalor unspeakable; they were despised and rejected of men; they were—and are—less than the dust beneath the chariot wheel of the Brahmin. But someone went and told them a story. It was a woman, and I wish I had time to tell you her story—the story of over twenty years of devotion, of patience like the patience of God from Whom she learned it, of a people disappointing, disheartening, continually being dragged back to evil by the ancient lusts, and of a love that would not let them go. And now they are honest and clean and self-respecting and God-fearing folk, like you.

In that same city of Benares is another example. Benares is India's sacred city *par excellence*. To her shrines, and to the cleansing waters of Mother Gunga, come a million pilgrims every year. Into that polyglot crowd go the workers of the Pilgrims' Mission, which is a joint adventure for Christ undertaken by half-a-dozen missionary societies of this country. From the Himalayas to Cape Comorin, from Karachi to Assam, all India's races are to be found in the holy city. And some of them go back with the Water of Life, which is better than the water of the Ganges for quenching the thirst of the soul.

Just about five years ago, I stood before a great congregation of Africans, gathered together in a mining compound in Northern Rhodesia. They came from almost every part of south and south central Africa, and I spoke to them through four different

interpreters successively. If you think you've the gift of simple, direct, lucid speech, you should try that experience! Its very self-revealing and humbling! But even tortuous interpretation could not mar the beauty of the Gospel story, and I know from experience that no other could hold that audience like this does. Most of them could make nothing of a book, though some were learning to read. But anybody can listen.

On that same African journey, I spent the morning of New Year's Day with the Queen of Swaziland. We sat on mats on the ground—she and my wife and I and a missionary of that region—outside her house in the Royal Kraal, surrounded by chiefs and officers of the household, and talked about the love of Jesus. And even through the sometimes clogged channels of interpretation the story made its fresh appeal to more than one, as I've good reason to know.

Now these illustrations, taken almost at random from a great host of personal experiences, can be multiplied by tens of thousands in the life of the Church throughout the world. "Mere" preaching, if you insist. Only the old Gospel, as my friend in Johannesburg said. In every country, men and women are occupying old territory, or pushing out into new, with the same story, telling it or singing it or gossiping it or broadcasting it. Can't you see the romance of it, and feel the thrill of it, and don't you respond to the adventure of it?

In a few hours many of us will be making our way in imagination again to Bethlehem, remembering that "the Word was made flesh, and dwelt among us." That Word which Christ brought falls on our ears as it falls on the ears of men and women of every land—the greatest word and the truest ever spoken to weary and sinful and bewildered men and women: "God so loved the world, that He gave His only-begotten Son, that whosoever (you and I and all the world beside) believeth in Him should not perish, but have everlasting life." And for you and me, people of Europe, for the dwellers in Asia, Africa, Australasia and the isles of the sea, and in the New World, it is not just a message of hope or solace for the life to come. The present life in which we are now living can be redeemed and it, too, is part of the life everlasting.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[Ed.]

Protestantism We have most encouraging reports of progress among the Protestant Churches of France. Dr. Ch. Merle d'Aubigné mentions in a recent communication that for the first time six of the large West-end Churches of Paris joined together for united meetings during the Universal Week of Prayer, these taking place daily throughout the Week, with large attendances. The recent Assembly of the Protestant Federation of France at Bordeaux adopted a resolution expressing sympathy for all those who in different countries suffer for their faith, adding unanimous expression of opinion that membership of the League of Nations should imply effective liberty of conscience and of worship. We are indeed thankful for this endorsement of the resolution of the Council of the World's Evangelical Alliance on the subject of Religious Liberty in Soviet Russia and the recent admission of the Government of the U.S.S.R. to membership of the Council of the League of Nations. All who know the earnest devotion of the French Protestants to their faith will realise how earnestly they regard their heritage of religious liberty, and how sympathetically they think of and pray for those to whom it is denied. They realise, however, that France is included in the tremendous effort being made by the Roman Catholic Church to regain and re-establish its supremacy in countries which it formerly held under its sway. Accordingly, being only a handful in the population of France, they rely upon the prayers and sympathies of the Protestant Churches of other countries, especially of Great Britain. The Protestant Churches of France are supremely devoted to their task. Such devotion to the work of God is a sure evidence out of the presence and power of the Holy Spirit. It should be remembered

that out of 41,000,000 persons, the present population of France, only some 800,000 are Protestants, and of this latter number only some 200,000 are attached to the Protestant Churches. In the whole country it is estimated that only some five or six million people practise their religion.

Germany We hesitate to comment upon the religious situation in Germany. Event succeeds event with startling rapidity. The suspension of Dr. Karl Barth, who was dismissed from his office of Professor of Evangelical Theology at Bonn University for refusing to take the State official's oath to Herr Hitler (without reserve) has strengthened the cause of the Confessional Churches within and without Germany. Professor Barth has made it clear that he did not flatly refuse to take the personal oath to Herr Hitler now demanded of all State officials. He asked, as a matter of personal conscience, if he might add the words "in so far as I can take responsibility as an evangelical Christian" to the prescribed form "I swear to be loyal and obedient to the Leader of the German Reich and people, to observe the laws, and to fulfil the duties of my office conscientiously, so help me God." This request was refused, and the refusal was followed by Dr. Barth's suspension. Thus a new Acts of the Apostles is being written in Germany. The suspension has not been allowed to pass without protests. It is reported that students in all parts of Germany, and members of his classes have indignantly declaimed against the appointment of his successor. Is it possible that the Führer himself is ignorant of the indignation which is felt in all Christian circles outside Germany at the restrictions on religious liberty which this incident reveals?

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"Back to Odin in Germany" Under this arresting heading a prominent newspaper in this country includes a report from their Berlin correspondent which comments upon the "German Peasants Calendar for 1935," published this year for the first time by the German Ministry of Agriculture. The publication is in the form of a richly illustrated magazine. The idea seems to be to paganise Christian festivals in favour of Nordic customs and to exalt witches instead of saints. "Impressions made on the German calendar by centuries of Christianity or any other non-Germanic influence are systematically eradicated and Teutonic or patriotic associations take their place. The monthly tables are accompanied by a page of 'Customs for the Month' and another section entitled 'Days of Omen and Country Sayings.' The months bear old German names such as 'Hartung' for January, but the usual German names are added in small type. Days are consecrated not to Saints, but to prominent figures and events in Teutonic history. The peasants are informed, for instance, that on April 21st, 1488, Ulrich von Hutten was born, that on June 12th, 455, the Vandals were before Rome, that on August 14th, 410, Alarich conquered Rome. 'Customs for the Month in May' are as follows: 'Walpurgis Night, the May tree celebrations, burning of the witches' brooms, the Feast of Meya, the gathering of the witches, the killing of the dragon by which the virgin of the Sun was liberated, the day of Odin's wooing, the processions round the field, the processions with the May Court.' There are a few isolated instances where Christian festival names are given, usually for the purpose of impressing on the reader a pagan festival with which they coincide."

Forward with Christ in Germany

Such information as the foregoing causes searchings of heart among those who recognise the importance of the German Protestant Churches in the light of their heritage as well as of their contribution to the unity and witness of the universal Church of Christ. It is appalling to realise that beyond Germany itself the missionaries of German societies who have gone forth, to the Cameroons and elsewhere, are

placed in a position by the prevailing situation in Germany, which threatens the collapse of their work. We understand that owing to the restrictions on currency no money can be sent abroad and, for the time being, outside bodies, such as the Baptist Missionary Society, helping to relieve the crisis in the Cameroons, the situation in the mission field is critical and urgently calls for prayer and giving. And we remind our readers that prayer is a very vital help at the present time, a fact which we know is an uplift to German evangelicals in their time of persecution and trial. No one can forecast with any accuracy what will be the outcome of the prevailing conflict. It is clear that religious liberty in Germany has been and is in imminent danger, not only in Germany, but in other countries of Europe. It is for us as far as possible to respond to the appeals for help, by prayer, by giving, and also by refraining from criticisms which may only harden political oppression and render the lot of the oppressed more difficult. Let us not forget that in spite of the enemy the Spirit of the Lord can and does lift up a standard, the standard of truth and love. This is a fact in Germany, and as we write we send warm expressions of sympathy and greetings to the very many in Germany who even under extreme difficulty are seeking to further the Gospel of Christ for its own sake.

Spain

In a recent issue of *Time and Tide*, an article was included entitled "The Church in Spain," by Mr. Ralph Bates (whose books on Spain have proved his ripe knowledge of that country). The concluding words of the article will be of interest to our readers:—"The failure of the [recent revolutionary] revolt will have hastened the move towards 'Right' government. That, if not checked, will mean the complete restoration of the Church to power, the loss of liberties of conscience, the corruption of primary education, renewed economic enfeeblement and consequent political disturbance. No one in Spain, it must be said, expects the Church to agree to the 'neutral State' or to her independent existence as a purely spiritual body. It is a problem which will cripple Spain for many years to come, for the claims of the Church are anomalous in a country

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where so large a part of the population is outside of communion with her." Notwithstanding these fears, we have good news from Spain. A recent letter from our friend Dr. Orts Gonzalez speaks of his recent evangelistic campaign as having been highly encouraging. He says, "I give credit to the World's Evangelical Alliance for financing that campaign and call attention, not only to the generosity and help of your Alliance for evangelization in Spain, but principally to the fact that the ideals and practices of the Alliance are the best answer to the prejudice spread by the Roman Catholic Church to the effect that Protestantism cannot be the true Church of Christ because it is so much divided into denominations. I put the emphasis on our real and true unity, as taught and exhibited by the Alliance. I hope to send you shortly an article for publication in *Evangelical Christendom* based on present conditions in Spain and the significance of our campaign as the beginning of what ought to be done here constantly and on a large scale. In it, I shall emphasise the significant fact that your Alliance largely promoted the Second Reformation in 1858; and that now, when we are entering upon a new evangelical movement in Spain the Evangelical Alliance has greatly helped." Such testimony is warmly received by the Council of the British Organisation. We commend all interests of the Spanish Evangelical Alliance to the prayers of our readers, also our friend Dr. Orts Gonzalez and those associated with the organisation known as "The Friends of Spain."

Christian Unity A welcome and remarkable communication has come to hand from Dr. Scherer, General Secretary of the Bible Lands Sunday School Union for Christian Education. The Bishop in Jerusalem is President of this truly ecumenical organisation which co-operates with Eastern Anglican, and Protestant Churches in Bible Lands in promoting Christian Religious Education in Church, Home, and School. Dr. Scherer says:

You will be interested, I am sure, to know that again this year as last the observance of the Universal Week of Prayer was followed by a union celebration of the Lord's Supper in the Church building of the American Mission in Beyrouth. The service was conducted in six

languages, Arabic, Armenian, English, French, German and Turkish, by six pastors of the different evangelical congregations in Beyrouth. The attendance was even larger this year than last. The Scripture lesson was read in Turkish by the Rev. Y. Hadidian, the brief sermon was preached in English by the Rev. H. H. Riggs, prayer was offered in French by Pasteur Maurice Bress, the bread was distributed by the Rev. Mudd Abdul Karim, using the Arabic language, and the wine by the Rev. Y. Geukgeuzian using the Armenian, the benediction was pronounced in German by Pastor Fritz. This service has very appreciably deepened the ties of fellowship and unity between these various evangelical church groups in Beyrouth.

On the evening of the same day and in the same place a union service of worship was conducted under the leadership of the Christian Endeavour Societies of Beyrouth. Hymns were sung in the three languages, Arabic, Armenian and English. The young people participating represented the C.E. societies of the Anglo-American, the Arabic and the Armenian groups, also the Y.W.C.A., and the Foyer des Jeunes. This was the first union service of worship to be held among the young people of the evangelical churches in Beyrouth.

Evangelical Alliance in Austria Since the urgent call for help from the Protestant Churches of Austria was received in this country the World's Evan-

gelical Alliance has made every effort to respond. The visit of the General Secretary to Vienna has enabled the circulation of accurate information, and with the assistance of the Committee of the Austrian Branch something really practical has already resulted. Acknowledging a second donation of £50 the Treasurer provides information of how it will be used, and we are glad to learn that in consultation with Lutheran representatives it has been decided to plan a centralised Evangelistic Campaign by which it is expected to reach many thousands who are in need of the Gospel message. In this Campaign both Lutheran and Free Churches will be used in some six or seven districts of Vienna, especially where there are most of the new converts from the Roman Catholic Church. It is proposed to launch this Campaign in April, the week before Holy Week, and we ask that the enterprise may be remembered in prayer. We hope to be able shortly to send further help, and thus to take advantage of a day of opportunity in Austria which seems to reflect a gracious movement of the Holy Spirit of God. In all such work the

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Alliance recognises the value of co-operation, which in the present instance includes the British and Foreign Bible Society and the Y.M.C.A., whose devoted representatives in Vienna are active officers of the Evangelical Alliance Committee. It is good to learn that the Austrian Chancellor has recently given an assurance that there will be no further oppression of liberty of conscience in matters of religious belief.

Portugal We have received from Senor Eduardo Moreira, a representative of the Portuguese Evangelical Alliance whose recent tour of investigation in Portuguese Colonial possessions was shared by the British Organisation, a detailed report of his visit, with some information of first importance on the new situation within the Portuguese Empire which should arouse our sympathies and call forth all possible practical help. Senor Moreira says :

Nowadays the official status of Portuguese colonial territories has been somewhat modified, and so has colonial policy ; but assimilation as an ideal essentially Latin is still deep rooted in us. What used to be provinces are now colonies and, together with the mother country, they form an empire rather similar to the British Empire, except that this Portuguese Empire has no King-Emperor at its head.

This new situation should rouse in Portuguese Protestantism a missionary spirit which should aim at winning for the Living Christ the crown of this vast empire with capacity for a population of two hundred millions without overcrowding. My insignificance notwithstanding, I feel called upon to endeavour to make known this fact, and if we do not more than is at present being done, these millions will be a multitude of pagans, including some 15% of nominal Roman Catholics with no real knowledge of the Christian Faith, such as the *Grumetes* of Portuguese Guinea and the *Cabindas* who, though they wear the cross on their breasts, have fetishism in their blood. There would only be excluded perhaps 2% of Evangelical Christians !

I have no dream of Christian imperialism, of course, such being contrary to the letter and the spirit of the Gospel ; but I long that many hearts may be won for our Divine Master, thus changing the social environment without recourse to any fiscal or bureaucratic system.

It is from this point of view I cast my eye over the map of the world and note the Portuguese line encircling it. I trace this line from the Azores to Timor, through West and East Africa—actual Portuguese possessions—thence across the Pacific to North and South America and Bermuda, and back to Morocco through regions influenced by Portuguese migration.

An intelligently conceived effort of Christian propaganda in the Portuguese language should be

organised, having in view the close on sixty million who speak it (including the population of Brazil). Co-operating agents should be established at all strategic centres, chosen with regard to their geographical position and accessibility, with a view to cohesion and expansion.

Protestant Expansion in Lisbon and Oporto Speaking of Protestant expansion in Lisbon, Senor Moreira's report adds importance to the appeal which has come from the Portuguese

Evangelical Alliance for the help of the British Organisation to meet new opportunities for evangelization, and to consolidate the prevailing spirit of unity and co-operation which the Alliance represents. We quote from his report a further extract, related especially to Lisbon and Oporto :

LISBON. This was the first position to be attacked in the struggle to win souls for the Reformation which sought to re-establish the Bible as the only source of Christian authority.

Here Damião de Goes, the friend of Melancthon, Luther and Bugenhagen, lived and held meetings. From Lisbon, George Buchanan, afterwards Moderator of the Church of Scotland, fled to escape being burned at the stake. It was to Lisbon, in the 18th Century, that Cavaleiro de Oliveira, their author, sent the first Evangelical tracts produced in Portuguese, having written them after his conversion in London. Here, too, it was that the German brothers, Rahmeyer, made a translation of the Bible—also in the 18th century. To Lisbon came Dr. Gomez y Togar, a Spaniard ordained by the Bishop of London, after the triumph of liberalism in 1835 or '36.

The capital of Portugal has been the chief centre of Protestant expansion in the country ; indeed, it may almost be said to have been the only centre whence the Gospel has been sent forth. Santos Carvalho, an aged pastor, was the pioneer or evangelistic work in the provinces of Portugal. He went about *with or without money*, thus practising the principle proclaimed by Kagawa fifty years later. Jesus sent forth His disciples without any reference to money. He said, "All power is given unto me. . . . therefore go ye." And in Zechariah we are told that success is not by earthly power or might, but by His Spirit.

Santos Carvalho has had successors, and thus has been effected the evangelization of Beira, the backbone of Portugal, the hard ground of Alentejo, akin to communistic and anti-theistic Andalusia, as also Algarve, Minho and Trás-os-Montes, in the extreme South and North respectively.

In the course of the last twelve years there has come into being in Lisbon Evangelical work among convicts, lepers and fallen women, as also movements on behalf of Jews and Crypto-Jews and an Overseas Missionary League. All these activities stand in need of support, as does also the Lisbon Medical Mission, while there are others which should be initiated, such as an

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Interpeninsular Council of Evangelical Education. I suggested the need for this institution in the April, 1934, number of *World Dominion*, but I was unable to follow up the suggestion at the Spanish Evangelical Congress, as I was already on my ten months' African tour. It is my opinion that it is in the field of education that co-operative and mutual understanding between the two peoples of the Peninsula may be most readily established, though, the Spanish and Portuguese languages being so similar, mutual assistance in evangelization is also within the bounds of possibility. (May I remark that, in my experience, whilst Spanish is fairly well understood by the Portuguese, Spaniards, generally speaking, do not understand Portuguese nearly so readily—Translator).

At the present moment the urgent need for an agency representing all missions is under consideration, its headquarters to be either in Lisbon or in Luanda. In any case, there should be established in the Portuguese capital a missionary centre in touch with the work in all Portuguese territories and especially Portuguese Africa—Cape Verde, Guinea, St. Thomas and Prince Islands, Angola and Mozambique.

OPORTO. Up to the present, this city has been a centre of concentration rather than of expansion. True, between 1898 and 1915, Oporto was the centre from which sprang several small provincial branches of the Y.M.C.A. when that institution was definitely Christian in its aim; but this work has wholly come to grief. All that remains of it are the Lisbon, Oporto and Coimbra Y.M.C.A.'s, which are now practically devoid of spiritual activity.

For the most part, evangelization in the North of Portugal has received its impetus from Lisbon, or has been maintained from there, a notable exception being, however, the work now being carried on by the Baptists.

The so-called "Northern Capital" of Portugal should become an active centre of evangelization, as it has been for long the bulwark of Protestantism in the country. It is where the base for a campaign on behalf of the Maranos (nominal Roman Catholics of Hebrew descent) should be established, and on Oporto, too, should be based evangelical work in general for the provinces of Trás-os-Montes, Mino and Beira.

Christian "Stormtroops" in Germany A remarkable movement is going on in Germany under the inspiring leadership of a Christian nobleman of ancient family, Baron von der Ropp. After his return from Africa in the post-war years the Baron was led to a saving knowledge of the Lord, and has devoted his energies ever since to winning the young men of Germany to follow the Master Who for him had made all things new. The Government have placed at his disposal Ando Barracks, in Berlin, where he began with gymnastic classes. To these many young men were attracted

and later other classes were formed especially for the study of the New Testament. One room was transformed into a beautiful little chapel, and now scores of young Germans once alienated from God have been led to the Saviour and are surrendering their lives to His service. Their Christianity is of a very simple and practical order. In conjunction with Baron Gustav von Bodelschwing—well known for his missionary work in Africa as neighbour and friend of Donald Fraser—many of these young ardent believers are engaged in building houses for poor people on estates in Westphalia, and little Christian communities are springing up there where many poor and friendless and workless Germans are now finding happy and peaceful homes.

Rev. Adam Podin, our agent in Estonia, and Evangelist to Estonian prisons and among many Estonian lepers, writes on December 31st last:

This morning I passed, in earnest thanksgiving to God, the 72nd milestone on my life's road. My life passed like a panorama before my mind and I saw many wonderful pictures before which I could not do better than humbly exclaim with the Prophet Isaiah (xl., 28-31): "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of His understanding." In the following verses are mentioned the precious gifts to the faint, to such that have no might, and to those that wait upon the Lord. O, how gloriously the Lord has fulfilled the promises in my life and work! Knowing that He is unchangeable, His word shall stand for ever, I prayerfully stepped over the line into the 73rd year, trusting Him and His precious promises that are yea and Amen. Last night we had a prayer meeting where we recalled the names of some of those who have been used by God and our Father to strengthen my hands and loose my feet, so that I have been able to bring the good tidings over so many high mountains of difficulties and to publish peace and full Salvation through Jesus Christ. We mentioned their names to our Father just as if He would not know them, but He knows them all and even those that have given a cup of cold water in the name of a disciple. How glad I am that as I cannot recompense it to them, my Lord and Saviour will do this for me. In the month of November last I celebrated my Jubilee—when I came to the Saviour as the prodigal, experienced the joy of Salvation in my soul, started to do all I could for the Lord and my fellow men. What a wonderful life lays behind me! I think if I could live my life over again I would not change my course, I would do better, more earnestly, bringing the Living Saviour to the lost sinners. As He Himself saved me 50 years ago, He can still "save to the uttermost that come unto God by Him."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The King and Empire It has become almost commonplace to-day to dwell upon international anxieties; we hear about this subject daily, in the Press, over the wireless, and we realise it in taxation. Depression and pessimism find no place in the Christian vocabulary, and while much might be said or written concerning the international situation at the opening of the New Year, we can and should, one and all, take up the note of the Apostle Paul, "Thanks be unto God, Who always causeth us to triumph in Christ Jesus." A noble example of this confidence and hope is found in the person of King George V. That we have a truly Christian King, and Queen, in whom the Crown is a symbol of Imperial as well as visible unity is under all circumstances of anxiety, national or international, a matter for profound thanksgiving to God. The King's voice and message on Christmas Day, the latter from beginning to end borne upon the metaphor of the family, has done more than any possible display of sovereignty in other ways to further the spirit of unity, in the bond of peace. The King spoke of himself as the head of a great and widespread family, and he exhorted the peoples of his realm and Empire listening to his voice to recognise the spirit of the one family, and as loyal members of that family to befriend those at home who are suffering, whether from sickness or from lack of work. It is estimated that at least a hundred million people heard the King's voice and message, for, in advance of 1933, his speech was relayed over the United States and a great part of Europe. The Response of all Christians to the King's message will be unanimous. God save the King!

Universal Week of Prayer Throughout, the Universal Week of Prayer, observed from January 6th to 13th, has proved an octave of international fellowship upon which the blessing of God has assuredly rested. At this time we

cannot speak of results in parts remote from the homeland, but from home reports pouring into the Alliance House in Russell Square it is evident that 1935 has been marked by new unity and purpose manifest in united gatherings, and new advance in the circulation of programmes and centres occupied. It is estimated that this year at least half-a-million copies of the invitation and daily topics for prayer have been circulated in English, a fact which becomes still more impressive when the translations into foreign languages are remembered and added. In London the united gatherings, held daily at noon, were really times of refreshing, and most representative in the personnel of those who took part. City people and others gathered on Wednesday in the Mansion House to pray for and about international fellowship, for this is necessary to-day as much in the matters which concern political anxieties as it is in the realms of religion. Mr. Hugh Redwood commenting upon the Mansion House meeting, at which he was present, said "It was very simple and, on that account, very real. And it was notable for an address by a member of Parliament, Sir John Sandeman Allen, who voiced his faith in the Second Coming, and read to his hearers St. Paul's prediction of the age of infidelity and anti-God." The General Secretary's five minutes' address over the wireless on Sunday, January 6th, was a notable condensation of facts in which romance and reality appeared, both helping listeners at home and abroad to visualise the universal observance of the Week of Prayer, in missionary and other links of the chain which stretched right round the world—from London to San Francisco, from Oslo to Buenos Aires.

Day of Prayer for Students We very gladly draw attention to the annual Day of Prayer for Students, Sunday, February 17th being the day set apart for this purpose by the World's Student Christian Federation. If all do not agree

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with the comprehensive outlook of the Federation it has to be remembered that it serves the student class as a whole, and universally, including, as it does, those who will be the future leaders of their countries in all realms of life—political, educational and ecclesiastical. The work of the Federation is of great importance to-day when many revolutions are being led and inspired by those who are still at college, in Germany, India or the Far East? To be a student no longer implies isolation from public affairs: more often it means action which may have far-reaching consequences. Even in countries which have as yet undergone no revolution there is the ever present threat of war to be faced by those who would be the first to be called upon to fight. In the face of such issues the World's Student Christian Federation, with its 300,000 members in forty-five countries of the world, stands for the Gospel of Jesus Christ. No problem is too great for Him to solve; no claim of country, race or class so strong as to destroy the fellowship of His disciples. To hold such a faith is not an easy thing in the midst of the turmoil of the modern world. And yet, as small groups are discovering everywhere, it is a time of unexampled opportunity in evangelism, and in the making of peace. Therefore the Federation appeals to all Church members, whose faith is based upon experience and knowledge, to remember in their prayers the students of the world on Sunday, February 17th.

Prayer : Before we pass from the subject of Prayer we are constrained to draw attention to an arresting New Year Message from the Moderator of the Church of Scotland, to all its ministers, office-bearers, and members. Dr. Thomson draws attention to the supreme need of any and every church of spiritual health and life, and if this is present "it will meet with faith and courage the most formidable tasks, it will rise to the height of its opportunities, and if sacrifice is called for it will not be found wanting. The Moderator has some kind words to address to his constituency, and recognises that "the indications of a vigorous spiritual life in the Church are cheering and encouraging." "There is, however,"

he adds, "another side to the picture which cannot be left out of account, the Church is weak on its devotional side. The Public Worship of God, the Prayer-meeting, the Family Pew and the Family Altar have fallen upon exiguous days. In a word, the Prayer-life of the Church is largely in abeyance; and its Prayer-life is above all else both the sign and the source of its true spiritual health and life. So long as that is weak, despite much individual devotion, unsparing effort, and tireless activity, the Church simply cannot hope to prosper. It all comes to this, that both as a Church and as Christians we must betake ourselves more earnestly to the Prayer-life. We must rediscover the wonderful secret and satisfaction and power of Prayer. Prayer is the communion of the soul with God, and the self-communication of God to the soul. That alone is prayer in which a real spiritual transaction takes place. Short of that let no one rest content. Nor let anyone be discouraged by the feeling that it is difficult. "Nothing is easier," wrote Madame Guyon, "than to have God and enjoy him. He is more in us than we ourselves are, and is always wanting to communicate Himself to us." The result of real prayer is the enlightenment and liberation, the refreshment and reinforcement of the human personality and its powers. To quote the same author, "it acts more nobly and over a far wider field than ever before, since it is moved by God Himself and acts by His Spirit. Instead of being inactive, the soul acts only by dependence on the Spirit of God, in order that His activity may take the place of our own."

The United remembrance has recently been given to the death of General Gordon, which took place fifty years ago, in 1885, under circumstances which included a regrettable instance of official blundering. General Gordon was a notable worker in Ragged School work, and the staffs of the Shaftesbury Society and the Gravesend Ragged School placed a wreath upon his statue in Trafalgar Square on January 26th. A large congregation attended a commemoration service in Westminster Abbey at which General Sir Bindon Blood laid a wreath on the Gordon Memorial.

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Dr. Percy Dearmer, in the course of an earnest address, surveyed the life and times of General Gordon, whose memory, he said, had been attacked in two ways, by a lie and a mistake. The lie had been fabricated by a man who had a grievance; Kitchener called it a "damned lie," and for once the theological adjective was justified. During the years of decadence after 1920 the lie was restated and furbished up, and it was perhaps only in that age that a responsible writer could have done such a thing, and a public could be found to acclaim it with smiles. The mistake was an allegation that Gordon was a man who exceeded his instructions and could not be controlled, a mistake that had been repeated in many political biographies. It was not true. Mr. Bernard M. Allen, in his "Gordon and the Sudan," had investigated both matters with complete thoroughness, and in the light of the secret official documents to which access was not obtainable till 1930. Mr. John Buchan's smaller book on Gordon had made the origin of the mistake very clear. "To others, Gordon was a hero and a saint," Dr. Dearmer said. "In his nearness to God and in his intense desire for service, he was, as Laurence Oliphant said, 'The most Christ-like man I ever knew.' To himself Gordon was a tool in the hand of God. He said, 'I am a chisel; when the edge gets blunt the Carpenter must sharpen it, and if it becomes useless He must put it aside. He could do His work with a straw if He willed.' Thus viewed, the martyrdom of Gordon at Khartoum 50 years ago was not a tragedy; it was the first act of a great drama. The second was when Kitchener built the long railway and destroyed the Dervish rule of terror. The third act began when the British rule abolished slavery, torture, and the chaos of misrule, which from time immemorial had been the lot of the Sudan, a country nearly as large as India. God had used His servant."

Personal Conversion "It is primarily as a communion of persons who have passed through the same experience of personal Conversion that the Methodist Church has maintained its moral discipline and its ordinances of prayer and fellowship and public worship." These words were broadcast by Mr. Arthur

Henderson, M.P., to America in connection with a celebration in that country of 150 years of organised Methodism. Such a record is at once a testimony to the world position of Methodism as a factor in the evangelization of the people that cannot be lightly regarded by any thoughtful Christian. It has also important bearing upon Methodism of to-day, and upon the attitude of the Christian Churches as a whole towards Personal Evangelism, the decline of which, if there be decline, is to be deplored. In one sense a great mistake has been made all down the ages by the use of the term 'foreign' as applied to missionary service and work. The mission field is the whole world, this our Lord Himself affirmed, and every Church is, or should be, a missionary Church, every Church member a missionary. It is not necessary to go abroad to speak to another about soul health and salvation—have we spoken to those nearest and dearest to us, to our neighbour, fellow-traveller, or to anyone on this most vital of all subjects? Mr. Arthur Henderson deserves well of us all for drawing attention to a matter which might well occupy a foremost place in the counsels of the churches, as in the prayer-life of individuals. "He that winneth souls is wise."

Reunion with the Roman Church We have received from Father Bolland, Provincial of the Jesuit Order at Farm Street, a letter with reference to the review of Father Albert Gille's book, "A Catholic Plea for Reunion," which appeared in the last number of *Evangelical Christendom*. We do not usually include correspondence, but it is due to Father Bolland and to our readers that we should say that he informs us that the later editions of the book in question were as irregular in their mode of publication as the first; that the approval of the author's superiors was never sought nor given for them; that the return of Father Gille to this country was quite unauthorised by his Superiors; and that, as a proof that their objections to the book were genuine, the author has now ceased to be a member of the Society of Jesus. This makes it clear that Father Gille's book merely represents his own personal opinions; but it was not possible to assume this in the absence of the infor-

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mation which Father Bolland has now supplied to us. We gladly mention this, and shall await with interest any further action which Father Gille may take.

Islington, 1935 A large and representative attendance of Evangelical clergy from all parts of the country supported the Vicar and Rural Dean of Islington, Rev. J. M. Hewitt, M.A., when he presided over the 108th Islington Clerical Conference at Westminster on January 8th. The subject, "Authority and the Christian Faith," is an important one at the present time, and the speakers throughout were arresting and convincing. The President's address contained reference to a subject on which we ventured to express concern in our last issue. We refer to the subject of "A Truce of God." Confident that others will be profoundly thankful for the President's summing up of the proposal we quote his words:

"(1) This phrase, borrowed from medieval times, is most inapt when applied to the conflict in our day within the Church of England. Historically, it was an attempt on the part of the clergy in the 11th and 12th centuries to limit the bloodshed caused by private feuds. It had its amusing aspect in that the prohibition of these minor wars was only a temporary expedient. Warfare incurred the displeasure of Mother Church only on certain days or at certain seasons, which implied a tacit consent to the resumption of hostilities when the ban was removed. Apart from this, I fail to discern any analogy as between this medieval 'Truce of God' and that which some would invite us to accept in the field of ecclesiastical differences in these days.

"(2) I would protest against the description of the proposed truce as a 'Truce of God.' The assumption therein implied, that such a truce is inspired by God, or even that it has the divine sanction, is entirely unwarranted. To make it is to prejudge a matter upon which convictions will be sharply divided.

"(3) Let us subject this suggestion to a more detailed examination. So far as it concerns us, it is an appeal to Evangelicals that they should desist from what is called 'party strife,' and that, confronted by the

secularism of our age, we and the Anglo-Catholics should join forces in the great work of evangelism. How eagerly we long for the day when we of the English Church may present a united front, and how poignantly we grieve over the divisions which mar our fellowship with our brethren. But two questions relative to the 'Truce of God' must first be answered.

"(4) What is the message which, under the truce, we are unitedly to proclaim? Is it to be the Gospel of the atoning death of Christ, and the free access of every penitent soul to God through Him? Or is it to be the sacrifice of Christ, *plus* the doctrine of a real presence of Christ's flesh and blood in the consecrated wafer and wine, *plus* Mariolatry and auricular confession and prayers to the Saints and masses for the faithful departed? How can we speak of joint evangelism with two conceptions of the Gospel which are fundamentally different. And be it noted that the *Church Times*, in a recent reference to the 'Truce of God,' reiterated the Anglo-Catholic slogan: 'It's the Mass that matters.'"

Church and State At the Islington Conference the important subject of "The Authority of the State" was dealt with by Dr. A. J. Macdonald, who raised an issue of extreme importance at the present time. This concerned the relationship of Parliament to the Church Assembly and vice versa. Dr. Macdonald expressed his view that if there are Romanising tendencies in the Anglican Church, which, he affirmed, the authorities of the Church are keenly aware of, "an even greater ultimate danger to the liberty of the Christian faith in this country exists in the fact that England is no longer mainly a Christian land and Parliament is no longer a mainly Christian assembly. The one stable Christian factor in the whole situation is the Crown. Whatever the country or Parliament may be, we still have a Christian King, and 'the Supreme Governor' of the Church is still not only constitutionally, but actually, by faith and instinct, a Christian Prince. We may yet see the day when the liberty of the Christian faith in this country will be maintained by the influence of the royal factor in the constitutional arrangement of Church

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and State." He added, "The real danger to the Christian faith to-day lies in Parliament. Since 1918, indeed, Parliament has the right no longer to legislate for the Church—unless by its own act it takes back that right—but only to say 'Yes!' or 'No!' to measures sent up to it by the Church Assembly. Yet how important that assent or refusal can be was seen in 1927 and 1928, on the Prayer Book question. Most of those present at this Conference greeted with applause the action of Parliament on that occasion, and we were grateful, because the authority of the State could still be expressed, even on a matter when Christian doctrine was concerned. But what will be your attitude if, on another occasion when Parliament may possess a majority of members actively hostile to the Christian Faith, or who are zealous adherents of the Roman Church, or of members desirous of restoring medieval ecclesiastical conditions in the Anglican Church? Would you, in that case, continue your present attitude, and maintain that Parliament rightly has the last word? You know perfectly well that you would not do so. Very well, then, it is no use looking to Parliament, with any certitude, indefinitely, as the final authority in matters of Christian Faith and ecclesiastical organisation, until, at any rate, England has again become a Christian country, and Parliament a Christian Assembly."

Bishop Knox In a letter to *The Record*
Protests Bishop Knox replies vigorously to Dr. Macdonald's views and expresses his view that there is more danger of interference with doctrine by the Church Assembly than by Parliament. We quote from the Bishop's letter: "It is enough to point out that the authority which transferred the ecclesiastical endowments of England from connection with the Papacy has a perfect right to restore them to Papal uses, and that Dr. Macdonald's chief warning is a mere scarecrow; Parliament could equally turn these endowments to secular uses, as it did in Ireland and in Wales. It is idle to talk of the Church as a body entitled to resist the authority of Parliament. The freedom and independence of the Church is the freedom of the Body of Christ to obey His laws and proclaim His

Gospel. With this freedom Parliament can never interfere and neither Stake, nor Sword, nor Dungeon, can dictate to it, or curtail it. It is a freedom with which not even any form of Church Government has a right to interfere. Our position in England to-day is that by divine Providence the English nation acknowledges itself to be Christian, and that the British Parliament secures the use of certain property for purposes of worship on terms which are consistent with the conscientious beliefs of Protestant Churchmen, and, in fact, opposes a serious barrier to those who are trying to restore these endowments to Roman or semi-Roman purposes. Dr. Macdonald's bugbears will not frighten us into removing the safeguards which we enjoy. We know that tampering with the union of Church and State might lead swiftly to England ceasing to be a Christian nation. We should be guilty of a grievous sin if we took part in that separation. As for 'the new situation' which Dr. Macdonald believes to have been created by the spread of secularism and the consequent possibility of State interference with Church doctrine, the simple answer is that for three and a-half centuries the State has never (save during the Great Rebellion) used its power of so interfering, and that if, for instance, Parliament tried to act here as the State is acting in Germany, in that case the Church, that is the faithful followers of our Lord, can, by renunciation of endowment, at once shake off the interference. But, in fact, there is far more danger of interference with our doctrine by the Church Assembly than by Parliament. The strong priestly element in the Church Assembly is a more serious menace to our liberty as Protestants than any secular influence in Parliament. It would be the height of folly to seek refuge from the imaginary tyranny of Parliament by giving freer scope to the actually self-aggrandizing power of priesthood in the Church."

Rome in Scotland In Scotland the problem of the gradual permeation by Irish Roman Catholics continues to cause great perturbation. As one writer says, "what with matters of education and marriage, Catholic processions and Orange Lodges, the issue is never allowed to rest."

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At the recent Scottish municipal elections a new thing happened: the appearance of candidates on a purely Protestant platform—not one in which Protestantism was introduced as one issue amongst others, but *Protestant simply*. These candidates (with one exception) were not elected, but the mere fact of their having appeared shows the increasing gravity of the issue. In some districts the question is raised as to the desirability of restricting immigration from Ireland: for it must be remembered that in Scotland the "Catholic" population—except in the Highlands—is mainly Irish, and the continued new arrivals from that country add also to the economic problems.

Rome and the Eastern Churches It is well known that a number of Churches in Eastern Europe are "Uniate"; i.e., united to the Papacy though using the old Eastern liturgies. It is of interest to note that the Papacy is at present engaged in "codifying" the canon law of those Churches. The "New Code of Roman Canon Law" (*Codex Juris Canonici*), issued by the Vatican in 1917, applied only to the Latin Church. The "Latin Church" (the Churches using Latin in the liturgy), of course, form the overwhelming majority of Roman Catholics; but the Papacy is careful to pay special attention to those Eastern Europeans who have been united with her though retaining their native customs. The president of the Pontifical Commission for the Codification of Oriental Canon Law was Cardinal Gasparri, but his recent death has necessitated a successor: who has been chosen in the person of Cardinal Sincero. No student of Roman Catholicism can afford to neglect the Eastern European activities of that Church—whose ambition, of course, is to regain to her allegiance all the Oriental Churches, and employs various means to gain this end.

Mr. Hilaire Belloc Re-writes and Writes History In a review of a volume by Mr. Hilaire Belloc "A Short History of England," Dr. G. Coulton, the eminent historian of the Reformation, points out that Mr. Belloc has written column upon column in the Roman Catholic newspaper *The Universe*, week after week, devoted to attacks upon what

he calls "official" history. Dr. Coulton comments: "This, by his own definition, is the history which suits the mentality of our Government and the large majority of our population; and which, therefore, incidentally is mainly taught in our schools and universities. To this he opposes the only true history, 'Catholic history,' of which he himself, we gather by implication, is uncrowned king." The review to which we draw attention (it is contained in the Xmas issue of *The Bookman*) should be read by all. We quote concluding sentences: "If only Mr. Belloc would work like 'official' historians with definite quotations from and references to the actual documents of the age, he would write fewer volumes, and those volumes would have fewer readers." We refer to this in order to comment upon Mr. Belloc as historian in another setting.

An Interesting Question Recently the (Roman) Catholic Truth Society celebrated its fiftieth anniversary. At the meeting held in connection therewith one of the speakers was Mr. Hilaire Belloc, and (as reported in the Society's magazine, *Catholic Truth*) he said: "If we can get Europe back to a normal Catholicism sufficiently for the Faith to be again a working thing, then Europe will be saved, and the rest, the economic and the social salvation, will be added to it." This statement leads the reader of Mr. Belloc to an interesting question. "Normal Catholicism," as Mr. Belloc understands the word, was "a working thing" in Europe in the Middle Ages: indeed, up to the sixteenth century it was dominant. With what result? Let Mr. Belloc tell us. In a book published in 1920 (*How the Reformation Happened*; see p. 218) he said:—"The official organisation of the Catholic Church had been thrown suddenly into disarray. It had been caught, as they used to say of sailing ships, by a squall 'all standing.' It was morally very weak. There had been gross and universal corruption, there had further been for so long a growing scepticism and indifference that the power of the clerical organisation to reform itself was numbed and atrophied. Attack from without was therefore easy, rapid and explosive; reform from within was apparently impos-

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sible; the complicated machinery was ill-kept and incapable of rapid re-adjustment. Under so violent a strain the gear jammed. And the Papacy, which controlled all, was in the worst case of all." Also, in another book (*Wolsey*; published in 1930; see pp. 7-8), he said:—"This universal organisation of the Church, or rather the Church itself, its officers (that is, its priesthood and hierarchy, its routine methods had sunk during the last two generations into an increasingly diseased condition. Its rules had become mechanical, the clergy, especially in the higher ranks, were worldly and their lives often scandalous. Against this state of affairs men had long been protesting and had by Wolsey's time begun to clamour." The "question that arises" should be now obvious:—Since "normal Catholicism" as "a working thing," was confessedly so grave a failure when formerly it was dominant in Europe, what reason can there be for thinking it would be otherwise if tried again?

The "more excellent way" We say frankly that to a very wide circle, following with deep and prayerful interest negotiations for union and unity, both at home and in the mission fields, that there is a great deal in these protracted negotiations which is disappointing, and, as some think, not quite sincere. When discussions take place in Convocation, and humorous and even flippant references are made to denominational principles or symbols (such as reference to believer's Baptism in terms of "tanks") the intelligent and sincere mind is disturbed, if not disgusted. All will agree with Dr. Carnegie Simpson's masterly summing-up of the present situation: "What is needed now is that this 'paperwork' be complemented by practical action. We have conferred not without result; but the result will be nullified if the words of unity are not accompanied by acts of unity. It is little use making a 'sketch' if we will never also take a step forward." In the meantime let us all not fail to put into practice the "more excellent way," that of love in Christ and for His sake, of fellowship (how little there is of it to-day), of action which esteems others, whether church or individual, better than himself. It is just this that matters. The greatest Council of Christendom which

could come into being could be the greatest persecuting force of the true Church of Christ. It has been so before, it may be so again. The World's Evangelical Alliance, by its very nature and history, watches, with keen interest, the progress of these and all negotiations for union, and must take its part in discussions that arise. The unity it represents is wider than the widest ecclesiastical fold, or scheme for reunion. Anxious days are ahead. But let us not overlook the "more excellent way." This is not only the Divine plan, it is eternal. Many would like to see the Churches adopt a self-denying ordinance, by which they would bind themselves for the space of at least five years to stop talking about Church union; and in place of talk, set themselves to show each other by gracious deeds of love that the spirit of Christ is in their hearts. It is only by such gracious deeds, by sharing mutual service, by welcoming one another to the common Communion Table, by standing shoulder to shoulder together against every inrush of wickedness and insincerity—only so can free course be given to the Holy Spirit.

A Sketch of a United Church As we are going to Press we learn that the report or memorandum of joint conferences at Lambeth, between the Church of England and the Free Churches, is about to be published by the S.P.C.K., also that this was considered by the Federal Council of the Free Churches in meeting on January 22nd last. The Council, in a resolution upon the matter, recognised that it was not asked to give formal approval to the details of the report or memorandum, nor did it desire to ask its constituent churches to do so, but it commended the report to those churches as a "basis of discussion." The resolution continues: "While not forgetful of what, in some quarters, has been done in this direction, it cannot refrain from expressing with every respect and friendliness, the regret in the Free Churches that more is not done; and it feels justified, after the lapse of some fourteen years since the inception of these joint conferences, in asking what practical steps in the expression of unity the representatives of the Church of England are prepared now to take."

World Mission Notes

Uganda Past and Present A representative and crowded gathering took place in the Reception Rooms of the Alliance House (19, Russell Square, W.C.1), on Thursday, January 17th. The occasion was a Reception to Bishop Willis, formerly of Uganda, and Mrs. Willis, and the Chair was taken by the Bishop of Central Tanganyika. Among those present was "Lorna" of the *British Weekly*, and as at times it is well to see ourselves as others see us, we quote *verbatim* her report of the proceedings: "Friends of the World's Evangelical Alliance enjoyed the rare privilege on Thursday afternoon of hearing an address from Bishop Willis on his Uganda diocese. The large double drawing-room in Russell Square was crowded, and late-comers sat on the stairs. There are few pleasanter meeting places than the London home of the Alliance, with its three front windows overlooking the Square gardens. Portraits of the King and the Prince of Wales are the only pictures on the walls. Dr. G. A. Chambers, Bishop of Central Tanganyika, who is well known for his friendly attitude towards Free Church brethren in the African field, took his place at a small table on which mimosa and daffodils shone in contrast with the bare trees outside. Dr. Kilgour offered prayer, and his presence must have reminded many of Scotland's part in the civilisation of Uganda. It was Lord Rosebery's 'Christian Bayard,' Alexander Mackay of Rhynie, whose heroic pioneering efforts hacked a way through jungle and desert. Going out as an engineer-missionary, he made tracks 'wide enough to allow the largest bullock-wagons to pass each other at any point.' He wrote to a friend, 'This will certainly yet be a highway for the King Himself, and all that pass this way will come to know His Name. The Bishop of Uganda, with his tall, spare, erect figure, and his look of austere dignity, must seem to the native chiefs a man born for leadership. In their affairs he may well exert an influence like that of St. Columba or St. Cuthbert among the rude inhabitants of Iona or Lindisfarne.

He has given practically his whole life to the service of Africa, and has held his present See since 1912. Mrs. Willis, who sat by his side, attentively following every sentence, is a true helpmeet in his work."

Twenty-Five Years Ago "Describing the changes in 25 years the Bishop told of the coming of railway and motor-car, and the building of excellent roads which connect the villages. Three main languages are used in this immense territory, besides many dialects. 'In one year,' he said, 'I had to confirm in ten languages, most of which I did not know at all.' He told of the cathedral at Kampala, the noble building which was erected on the site of three earlier structures. 'We have a link with your Alliance and its Week of Prayer, for our people come by hundreds, often after long, exhausting days of work, that they may pray in their Cathedral.' The funds required for the Cathedral were provided in part by native chiefs, who set aside for the purpose a considerable proportion of their income for several years. Seventeen hundred churches are scattered over the territory! An excellent system of schools has been organised, and the Government officials work hand in hand with the missionaries. Uganda is now full of actual or potential readers. The bookshop in the capital is so popular that in fourteen years a sum of £220,000 has been spent for books, papers, writing materials and the odds and ends of stationery. The whole Bible has been translated into two languages, and the New Testament into four others. A trader said recently to the Bishop, 'The work you have done in twenty years will be bearing fruit in Uganda 200 years hence.' An immense change for the better has taken place in the status of women. Both Bishops agreed as to the sunken and degraded condition of womanhood in primitive Africa. Dr. Willis mentioned a fact which astonished the Chairman, that the Mothers' Union has 2,000 members in Uganda. To their efforts he attributes the deepening spiritual life in

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many homes. The Bishop admitted that polygamy has not been rooted out, though Christian missionaries everywhere are fighting against the chief curse of Africa. A high standard is exacted from confirmation candidates. 'I have been four months in Westminster,' said Dr. Willis, 'and I can say that the tests applied here are far less strict than ours in Africa.'

International Practically the whole of the **Review of January** issue of the fine missionary quarterly, the *International Review of Missions*, is occupied with a survey of missionary operations throughout the world. It includes a survey of the work of Roman Catholic Missions (initialled, if not prepared, by the editors), and there is cautious mention in the world survey as a whole of the difficulties experienced by Protestant missions, especially in Africa and elsewhere, through "Catholic Action," and at the hands of some Governments, a notable instance being the Government of the Belgian Congo. The survey should be read and studied as a whole (it can be obtained from the International Missionary Council, 2, Eaton Gate, S.W.1, price 3s.). We mention some arresting features. It is plain from the survey that the world situation holds very grave problems for the Christian movement to-day; it is equally clear that Christian missions are not only keenly aware of these problems, but are facing them with vigour and versatility. In the India section of the survey is a striking account of a movement which is rapidly extending throughout the Telegu country among the Sudras—the middle caste people. The Bishop of Dornakal reports that in a recent campaign to preach Christianity to caste people, 2,693 villages were visited, nearly 12,000 men and women taking part in the campaign, with the result that over 8,000 people in nearly 300 villages have asked for further Christian instruction. The same story of spectacular advance is told by other missions in the same area, and the problem of teaching the great mass of new Christians is one which is exercising the Churches and Missions concerned. The central Asia section of the survey is short, but contains two interesting points concerning Tibet. One is that the

town of Lhasa is now lighted by electricity—a sign of faster progress in scientific matters than that indicated by the belief, still held, that the Dalai Lama of Tibet becomes incarnate in a child born at the time of his death. The Tibetans are still waiting for the tokens to appear of the reincarnation of their last Dalai Lama, who died a year ago. Meanwhile the installation of electricity in Lhasa was carried out entirely by Tibetan electricians! The other point is the completion of the translation of the whole Bible into Tibetan—the task of 30 years. It has been done by a succession of missionary scholars with the aid of a Tibetan Christian pastor of the Moravian Church. An interesting development arising out of financial difficulties in Japan is the provision by the Japan Methodist Church of a market in Tokio to dispose of gifts in kind which are the only contributions many members of village churches are able to make. The section of the survey dealing with the Jews gives useful facts and figures relating to Jewish refugees from Germany. Altogether the pages of the survey contain an immense assembly of facts and events in a way which no other review provides, and it is, like the previous surveys which the editors of the *I.R.M.* have so ably prepared, an invaluable work of reference for any student of world affairs.

The Situation of German Missions The German Evangelical Missionary Conference (in which all German Protestant Missionary societies are represented), recently had before it the grave financial situation of the societies arising from the restrictions in Germany on the transmission of money abroad, and the consequent cutting off at one stroke of supplies to missionaries, especially those in India, Africa, and China. As far as we have learned, of some £300,000 which have hitherto been transmitted from Germany to the mission fields, only about £100 has been permitted to leave the country. The matter has been generally reported to all missionary organisations in countries outside Germany, and some help is already forthcoming, as, for instance, we understand that the Baptist Missionary Society is helping *pro tem.* the missionaries in the Cameroons. In a message of prayer, as

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well as of thanksgiving and petition, the G.E.M.C. states :

" 1. We praise the faithfulness of our God, Who has miraculously guided our work in this period of distress right down to the present day. From the depths of our hearts we also thank the thousands of donors, known and unknown, who, in spite of their own straitened circumstances, have given sacrificial offerings, in order to supply the daily needs of our enterprise.

" 2. We, together with our heavily burdened nation, are to-day facing a time of difficulty such as we have never hitherto known. At the present time we cannot send out to our brave brothers and sisters abroad, who are already cheerfully carrying on their work under crushing privation, what is absolutely necessary for subsistence. On account of the lack of money available for foreign exchange, which is seriously affecting the whole of German economics, we may not send out what is necessary for our missionaries. We are naturally seeking in various directions for a way out of this exigency. But all our efforts can only attain their end if we can count on the unrelaxing love and faithfulness of our friends. Remember the faithful forces abroad. Do not forsake them and us. The cause of Christ in the whole world is at stake."

Religion in Germany The message continues: "The cause of Christ is also threatened in our own nation. We must therefore add to our petition the earnest injunction: Hold fast to the living word of the Scriptures. Do not waver from the faith of our fathers. Missions are a unique witness of the power of the Gospel in men's lives. Amid the harassing events in our Church, God has allowed to come into being a movement in which thousands upon thousands have united with the help of God to put a stop to the ravages being made on German Christianity. That movement is the Confessional Synod of the German Evangelical Church (*Bekennnissynode der Deutschen Evangelischen Kirche*). We see in this movement a token that God will not allow our nation to lose the Gospel. We declare that we are one in faith with this movement and are fighting shoulder to

shoulder in it for the revival of our Church. And now we beg of you: Lift up your hands with us to the Lord of Church and mission, that He may bring to an end the present dire need of the missions, that He may bless the workers abroad with ever-renewed faith and patience, and that His Name may be glorified both among our own people and among the nations of the world."

A Message from Kenya It is always encouraging to hear from missionaries direct, and we often wish we had more facilities for publishing some of the letters we receive. A representative of the Friends' African Mission writing from Kenya Colony finds, after nearly five months' absence on furlough, a parcel of Swahili programmes for the Week of Prayer awaiting him, and he thanks the Alliance for its insight and foresight and mentions that he was about to start (in November) on a round of all the churches in the mission to distribute the programmes and arrange for united meetings during the Week of Prayer. He adds: "The Week of Prayer has been a rich blessing to the Native Church here during past years, not only the blessing on local meetings, but in the larger fellowship with the Christians of all lands, and we are sure this year there will be increased blessing as we wait on our God unitedly. Here in Kenya the Roman Catholic menace increases rapidly. A determined effort is being made to 'Make Kenya Catholic.' We will greatly appreciate your prayers and those of the Alliance in our efforts to meet the attack of the R.C. forces against our work. I appreciate very deeply *Evangelical Christendom* which comes to me regularly. The articles in it are very helpful and the news of the work in other parts of His Great Vineyard is heartening to us as we meet the similar situations here that others are meeting in their work."

"Momentous Days" "We are living in momentous days." These are the first six words under "Editorial Notes" in the January issue of an outstanding missionary periodical. They are true, and it is well if all alike realise how true they are, not only in missionary service and

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work, but as regards the whole work of the Church of Christ, for, after all, it is one work, as the Church is one, and its central occupation is, or should be, the urge to Evangelism. Happily steps are being taken to bring before the Church as a whole during this year the immediate call to Evangelism. We thank God for every missionary body, every missionary secretary, every missionary whose first desire is to evangelize, and this in its relation to the individual. Prebendary Cash, who is at present on a visit to India (in company with other home officials of the C.M.S.) seeking to discover what further can be done to make known the Gospel of Christ to those who have never heard it, writing in the *C.M.S. Outlook* for January, says: "Wherever one turns the story is the same—people wanting to become Christians, a spiritual harvest such as has scarcely ever been witnessed in the history of the Church. Can we not hear God calling to us from the harvest fields themselves, that we go forth to give the help so urgently needed? Can we not hear God calling us in England in the same way? Here at home there are not wanting signs of spiritual awakening. One thing is clear, we are witnessing a world-wide movement of the Spirit of God. Everywhere men's hearts are stirred, the substitutes for the Gospel have failed and people are asking what we Christians have to offer? If the harvest overseas is to be reaped we must see a harvest in England, too. Only a converted Church can convert the world. If we try to advance in other countries and leave England to be captured by the modern pagan forces of materialism we shall find that the Church at home is correspondingly weakened and its witness overseas reduced. Can we read the 'signs of the times'? If so I believe they indicate an opportunity now for advance on a world front. God is speaking to us in the Churches and in missionary societies through events at home and abroad."

Evangelical Work in Latin America "There are two great challenges for the Christian Church in Latin America. One is the endeavour to carry Christ and his saving Gospel to every individual, which includes not only the

great masses of Spanish and Portuguese-speaking peoples, but also the millions of Indians who have not yet heard the name of Christ. The second challenge is to help mould a continent and a-half into a life of new spiritual power with an adequate religion that will appeal to this young continent. It is to be hoped that its place in world life will be one of friendly co-operation with the finest forces in North America to make for a Christian continent which shall throw its influence to the most noble conceptions of a new world. How goes the movement for larger freedom and unity in Latin America? The organisations united in the Committee on Co-operation in Latin America are interested in this question as well as in the primary problem of giving Christ to every individual in those lands." The foregoing message comes from the Committee on Co-operation in Latin America with whom the World's Evangelical Alliance is seeking to establish new points of contact and co-operation. Unity of life and aim are essential to the success of Protestant missions in Latin America, the world importance of which cannot be overstated. It is only too true that many of the leading men in political and social life in South America have openly showed their contempt for Christianity, not for what it is in itself, but for how it has been portrayed and debased by the superstition and intolerance of the State Church. Happily, to-day a combination of Evangelical interests is seeking to build up a new conception of the Gospel of Christ, and Protestantism in South America, which in some respects is still "The Neglected Continent," is making headway and is proving that the Christianity of Christ and the Gospel not only gives freedom from formalism and debasing superstition, but establishes truth as the foundation of all national prosperity.

Rome in Latin America A correspondent sends us an eye-witness's account of the recent Eucharistic Congress at Buenos Aires, triumphantly broadcast to this country by a Jesuit Father, a fact which has caused wider displeasure than may be in the knowledge of the B.B.C. Our correspondent remarks: "For one week the city life was considerably upset,

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traffic had to make long detours so as to avoid the great gatherings at Palermo Park. The man in the street was not greatly influenced, but there is no doubt that in some people there has been a revival of Romanism, while just the reverse has happened in others. Many saw in the Congress the material side, its commerce, its politics, its pageantry only, and realised that if that is all Rome has to offer, if that is the be-all and end-all of Roman doctrine, then Rome really has nothing. The Congress was handled amazingly well. The team work of the Roman organisers, and the detail given revealed much hard work. It was well done. Of course, from the evangelical standpoint, the whole show from start to finish was carnal. To the north of Buenos Aires is the large park of Palermo. The Congress was held there in the open air, and the Congress was favoured with extraordinarily fine spring weather, with just a nip in the wind. It did appear as if Providence was smiling upon them. An enormous cross was erected to cover completely a large statue situate at cross roads. Thousands of kneeling benches, most of which fetched a good pew rent! were placed on the roads. Loud speakers amplified the preacher's voice, which was also transmitted by radio throughout South America. But the blazing uniform of the Papal Legate, and two cardinals, the bishop's finery, the uniforms of monks and nuns, and the children's premier communion bridal dresses, all were displayed to make an impression. The President of the Republic was present, and he, together with the Pope, the Legate, the Bishops, were cheered again and again on the Sunday afternoon. The announcer constantly told the people to prepare their handkerchiefs to wave and to cheer one person or another. During the Congress Week I was surprised to note in the multitude of lottery shops, the National Lottery tickets were illustrated by the Virgin and Child. I am enclosing such a ticket which I took much pains to secure after the lot had been cast. It should be noted in all fairness that the ticket was printed by the national mint, and not by the Roman Church. Yet it reveals the Latin mind, the mind that reveres the

Virgin and places her on a lottery ticket, with all its moral corruption which in this country abounds. The aftermath of the Congress will slowly appear. Many already feel that Rome has done very well out of the Congress, for herself. These Congresses are but props to a failing system, which cannot much longer hold together."

Life-changing in Papua Some of our readers will recall the Missionary Reunion at the Alliance House when Mr. J. M. Smeeton described the work of the Abel Mission to New Guinea, the headquarters of which is at Kwato, New Guinea. Now Mr. Smeeton is in New Guinea, and in an article contributed to the *Inter-Varsity Magazine* on "Changing Life, and Life-Changing in Papua," he remarks:

There is not only spiritual development on Kwato, for we try to give all who show definite gift a training in some craft which will give them occupation and status in the rapidly coming days of extensive white immigration. Missions in other lands may not face this need, but here we have to combat deadening native idleness against which "the New Way" fights at long odds. So we have boat-builders, carpenters, joiners, smiths, stonemasons, engineers, draftsmen and printers among the boys; needleworkers, weavers, nurses and baby-welfare girls, book-binders, and girls trained in all manner of housework. And yet we are told that Papuans are savage animals, without capacity beyond the brute! But "Christ came that they might have life and have it to the full." In this short article I cannot hope to tell you adequately of the full life of this Christ-following company of workers. Kwato-trained workmen are sought by white men who know that in them they will have the best. There seems great testimony to the power of Christ in that. When the best men are Christians, surely Christ is glorified.

We aim, then, at bringing a strong gospel to Papuans that will bring freedom from sin, through Calvary, that will give direction and drive to these men perplexed in a changing world. We aim at giving them the best of technical training that, as Christians, they may reach the top of that world, important here, and show all men the pre-eminent power of Christ. We aim at training picked men and women that they may take the leading part in reaching the thousands of untouched hearts still in the unfriendly mainland. We praise God that we see these aims being fulfilled now, by His grace. We ask your prayers that He may be glorified to the utmost here, in Papua."

Books Worth Reading

REMINISCENCES OF AN OCTOGENARIAN, 1847—1934. By the Rt. Rev. E. A. KNOX, D.D., formerly Bishop of Manchester. Hutchinson. 18s. net.)

Churchmen and Nonconformists alike will welcome this breezy volume, which bears no traces of the octogenarian, and is full of history and humour brought together in a manner which reveals the experienced pen. No one who reads the volume, and we advise all to do so, would think that Bishop Knox, at least for a great part of his life, has been and is still one of the great Evangelical stalwarts of the Church of England. As we all know, Bishop Knox is largely gifted with the saving sense of humour, and this, combined with sound judgment and the inestimable spiritual gift of charity, can preserve even in controversy a truly Christian spirit. Bishop Knox has never wavered in his convictions, and this very fact makes his reminiscences the more attractive to the reader, revealing the large heart, the wide outlook, the true father in God which he has been to so very many, not only as Bishop of Manchester, but as he is to-day, Bishop Knox. We love the book and its entertaining pages for its wealth of insight into family life, typical English family life which few, perhaps, to-day, speaking of the younger generation, are aware of or can appreciate at its inestimable value. The chapters dealing with home and family life are intensely interesting, touched with pathos which is revealed in the reference Bishop Knox makes to his children, all of them distinguished in every sense of the word, but none of them following in the footsteps of an equally distinguished father. Of this the Bishop remarks: "Few families have a more brilliant record of scholarships and first classes; few, I imagine, can have filled more pages of the catalogue of the British Museum with lists of their works." Naturally Evangelicals will turn with deep interest to the pages dealing with matters vital to the Church of England as Protestant, Reformed, and Apostolic. During the controversy on the Revised Prayer Book Bishop Knox played a part which only

those, perhaps, behind the scenes, could possibly appreciate at its full value. We agree with the letter (which is quoted in the volume) Mr. Rosslyn Mitchell wrote to the Bishop after the final verdict in the House of Commons. The story which the Bishop tells of the rejection of the Book and Measure and the honour which he gives to those who helped him in the good fight of faith, are set forth with an earnestness which is intense, and, as we think, reveals his belief that even now, it may be, "one of the greatest of all issues in the life of Church and Nation is upon us." That he may be spared for some years yet will be the fervent prayer and wish of all. In the meantime no reader can put down this volume without feeling grateful to Bishop Knox for having thus preserved his memories, and for giving them to us in so varied and interesting a manner.

CAN GOD?—Ten thousand miles of miracle in Great Britain. By J. EDWIN ORR. (Marshall, Morgan & Scott. 1s.)

This is an unusual book by an unusual author, a young man, whom we have met, and with whom we have discussed the burden which he is carrying, the need of spiritual revival, of A Spiritual Revival, if it can be so written without conveying an idea that what is looked for is anything concerned with human organisation. "Revival is coming, and united Prayer will be its forerunner." It is this belief which led Mr. Orr to commence a fellowship of Prayer, and his volume reveals some of his experiences as he has cycled, tramped, and travelled round Great Britain, meeting with many ardent souls and experiencing a leading which can only be of God. Mr. Orr's volume is a challenge to the Churches to-day. He believes that through Prayer God can "turn the world upside-down."

GRACE DARLING. By CONSTANCE SMEDLEY. (R.T.S. 1s. 6d.)

A re-written story of a heroine the world will never forget. She became famous

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through a deed which lasted a few hours, and the story throughout is told in entrancing fashion. It should be read by all daughters and sisters, and is specially recommended by Lady Baden Powell for distribution to Girl Guides.

"THE BEATITUDES IN THE MODERN WORLD." By MORGAN WATCYN-WILLIAMS, M.C., B.A. (S.C.M. 2s. 6d.)

An earnest and sympathetic appeal for the application of the spirit of the Beatitudes to the problems of this post-war world. Social and industrial questions and international relations come under consideration as well as personal problems of life at home and in business. It is a realistic sort of book and thoroughly practical. The writer gives evidence of careful thinking and wide reading.

GILLIAN MUNRO. A Highland Preacher. By ISABEL CAMERON (R.T.S. 7s. 6d. net.)

Readers of Isabel Cameron's other books and booklets "The Doctor," "Gorrie," "More about the Doctor," etc., will welcome the opportunity of reading her new novel, a story of the Highland life with which she is so familiar, and which she has so ably pictured in the aforementioned sketches from life. Glimpses are given of Gillian from his cradle to his wedding, and after his adventures in love and war so finely depicted he deserves to live "happy ever after" with his bonny Margery. A fine human healthy story, with touches of broad humour and tender pathos.

THE CHRISTIAN ALTERNATIVE TO WAR. By LEYTON RICHARDS. (S.C.M. 1s.)

That this very able book is now in its fifth edition should be for all lovers of peace a matter for deep thanksgiving. In its present attractive form and at its absurdly cheap price it should have the very wide circulation which its importance deserves. Mr. Richards has written as a sequel "The Christian's Contribution to Peace." This is also published by the S.C.M. (Cloth, 4s. net, paper, 2s. 6d. net). It is marked by the same trenchant style and clear reasoning found throughout the earlier volume. Mr.

Leyton Richards is the minister of Carr's Lane Chapel, Birmingham, and is a passionate advocate for the promotion of international peace through the Christian Churches in every land. His presentation of the case is worthy of the most earnest consideration by all Christian people.

THE KINGDOM WITHOUT FRONTIERS

The witness of the Bible to the Missionary Purpose of God. By HUGH MARTIN (S.C.M. 1s. net)

TWO DAYS BEFORE. By REV. H. L. SHEPPARD, D.D.Ch. Simple Thoughts about our Lord on the Cross. (S.C.M. 1s. net.)

Two further attractively issued reprints in the "Religion and Life" series. Admirers of "Dick" Shepherd will be glad to possess his devout studies on the "seven words" in so compact a form; and Mr. Martin's volume will doubtless be of value to Discussion Groups, for whose benefit a series of questions is appended.

HANNAH MORE, CHRISTIAN PHILANTHROPIST. A Centenary Biography. By the REV. JAMES SILVESTER, M.A., F.R.Hist.S. (Thynne. 2s. 6d.)

A brief and scholarly account of the ever interesting Hannah, the bright-eyed friend of Johnson, Reynolds, the Barneys, and nearly all the leading Evangelicals and literary lions of her wonderful age. The book has an excellent index, and its closing chapter provides a belated but effective answer to Augustine Birrell's rather spiteful essay.

FORWARD IN WESTERN CHINA. By DEACONESS E. L. STEWART. (C.M.S. 1s. net.)

In his foreword the Archbishop of Sydney rightly describes this book as likely to prove a fascinating story. It is an all too brief but most illuminating account of recent events in Szechwan where Communism has of late received so salutary and decisive a set-back. Here is a heroic and inspiring record of successful missionary work carried on under most perilous and trying conditions. We wish it a wide circulation.

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THE TRAGEDY OF THE ASSYRIANS.

By Lt.-Col. R. S. STAFFORD, D.S.O., M.C.
(George Allen & Unwin. 8s. 6d. net.)

This arresting volume has reached us as we go to Press. Readers of Capt. Gracey's article (in our last issue) entitled "The Truth about the Assyrians," will find in the present volume, "The Tragedy of the Assyrians," a more comprehensive setting-forth of the history, origins and religion of these unhappy people, no longer desiring to "come down like a wolf on the fold," but presenting a spectacle of national blundering and responsibility not yet fulfilled. Colonel Stafford shows the urgent necessity of determining, once for all, their future, and of ameliorating their present lot, which is an unhappy one and calls to the Christian conscience of our own and other nations. The volume should be read by all. It is both impartial and impressive.

THE LAST CALL; OR THE TRUMPET SHALL SOUND. By REGINALD T. NAISH. (Thynne. 2s. 6d.)

In his introduction the author explains that this book is a sequel to "The Midnight Hour and After," and in order to enable those who have not read that book to understand the subject clearly, portions of its subject matter are incorporated in this: so that a clear, uninterrupted view may be presented of the events of the past twenty years.

As "The Midnight Hour" is now in its fifth edition it is evident that this devout and Bible-loving author has a public, and doubtless the present studies will find a welcome equal to the other. Mr. Naish's first book has been blessed to the conversion of many. May the same happy results follow the perusal of this.

A CHRISTIAN MANIFESTO. By EDWIN LEWIS. (Student Christian Movement. 6s. net.)

This seems a very desirable and splendid volume, written by one who has faced the "conclusions" of the critics and finds them unproven. His chapter on the Affirmative Faith is most helpful, and altogether the volume is one to be read with thankfulness,

for it exposes "the fatal apostasy of the Modern Church."

JESUS THROUGH JAPANESE EYES.

By TOYOHICO KAGAWA. (Lutterworth Press. 3s.)

Dr. Kagawa is perhaps the greatest Christian personality in Japan. We may not approve all his conclusions; for instance, "Jesus was a proletarian of the Proletarians;" but he possesses a reverent mind, and we should remember that he writes for the great non-Christian but reading population of Japan, unaware of the Divine significance of Jesus except as "the God of the Christians," and consequently without that great "change" which the author himself has experienced. One reason for reading this volume is contained in Mr. Mercer Wilson's Preface. It is because Kagawa himself has said, "I never intend to stop this Kingdom of God Movement so long as life lasts in me. Welcoming the co-operation of friends from all over the world, I have determined to work and pray on until the whole of Japan is dedicated to God."

We have also received from the Lutterworth Press THE HAPPY WAY (A course of religious lessons for beginners, by NOEL E. NICHOLL 2s.), and BEFORE JESUS CAME (by the same author, 2s. 6d.), an attractive book of Old Testament stories for very little children, illustrated with the famous Copping pictures. It is a book which should arrest and charm any child. Other volumes: THE RESPONSIBILITY OF SUCCESS, by W. WILSON CASH (C.M.S., 1s.), an interpretation of a remarkable gathering of C.M.S. leaders from every diocese in England. Prebendary Cash makes it clear that the policy of the future "can never be merely the rallying cry of a party in the Church," but "the Evangelical preaching of the Gospel." HYMNS AND VERSES (by T. R. HOOPER). This is a little garden of verse which many might find productive of flowers, sweet-scented and everlasting. The verses manifest talent as well as a sympathetic mind in harmony with the grace of God. It can be obtained from Jennings & Sons, 27, High Street, Redhill (1s.).